

Namaz e Nabawi

Saheeh Ahadees Ki Raushni Mein

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Translitrators Note:

Assalamualaikum wa Rahmatullah,

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ، أَمَّا بَعْدُ!

Namaz bande aur Rabb ke darmiyaan ek taalluq hai, jis mein insaan duniya ki mashghuliyaat se kat kar apne Rabb ki taraf mutawajje ho jaata hai, usse hidaayat, madad aur rehnumaai chaahta hai aur usse seedhe raaste par saabit-qadam rehne ki darkhwaast karta hai.

Namaz deen ka sutoon hai, jis ne ise qaaem kiya usne deen ko qaaem kiya aur jisne ise tark kar diya usne deen ki imaat ko dhaa diya. Rasool Allah ﷺ se daryaaft kiya gaya ke: “Allah Ta’ala ke nazdeek sabse ziyaada mehboob (aur afzal) amal kaunsa hai?” Aap ﷺ ne farmaya: “Namaz ko uske waqt par adaa karna...” (Bukhari: 527; Muslim 85)

Namaz ke mutaalliq ek sareeh hukm jo Rasool Allah ﷺ ne diya tha: “Tum namaz usi tarah padho jis tarah mujhe namaz adaa karte hue dekhte ho”. (Bukhari: 631) Agar koi shakhs Rasool Allah ﷺ ke tariqe ke mutaabiq namaz adaa karna chaahta hai to use chaahiye ke wo saheeh aur hasan ahadees ka daaman mazbooti se thaame rahe; zaeeef, mursal, aur mauzoo riwayaat se bachaa rahe; taake Rasool Allah ﷺ ke hukm ki paerawi ho jaae aur namaz bhi sunnat ke mutaabiq adaa ho jaae.

Musannif Hafizahullah ne kitaab mein jis andaaz mein unwaan tarteef diye hain unko dekhne ke baad qaari samajh jaaega ke kitni gehri koshish ki gai hai ke kitaab mein namaz se mutaalliq har cheez shaamil ho jaae. Kitab mein urdu ke aise alfaaz istemaal kiye gae hain jinhen urdu na jaanne waala bhi aasaani se samajh sakta hai. Bohot kam aise alfaaz hain jinke saath mujhe “T:” lagaa kar uske maane aur mafhoom likhne ki zaroorat padi.

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Aapse darkhwaast hai ke is kitaab ko padhne ke baad doosro'n ke sawaab-e-jaariyat ki niyyat se saath zaroor share keejiye.

Aakhir mein Allah se dua-go hoo'n un tamaam dosto'n ke liye jinho'n ne is kitaab ki taiyyaari mein mere saath kisi bhi qism ka taaon kiya unhe duniya-o-aakhirat mein behtar badla ataa farma aur meri is koshish ko meri najaat ka sabab bana. Aameen

Duaaon ka taalib,

Rehan Syed Barey

Riyadh, Saudi Arabia

Oct 25, 2023 – 10 Rabi us Saani 1445

Note: Namaz e Nabawi ﷺ ka sabse pehla roman transliteration maine 2011 mein kiya tha, jo online available hai. Par Shaikh Syed Shafiqur Rahman hafizahullah ne us mein tasheeh ki aur "Namaz e Nabawi ﷺ Jadeed" ko shaaya kiya, uska doosra roman transliteration 2018 mein mukammal hua, wo bhi online maujood hai. Ye bhi online download ke liye available hai. Is revision ko maine A4 paper par print karne ke liye design kiya tha aur kuch ghalatiyaan bhi theen. Ye usi nuskha ka teesra revision hai, jo A5 format mein ghalatiyon ki islaah ke saath mukammal kiya gaya hai. Agar aapke paas puraane versions hain to unhe'n delet karke ye nuskha istemaal keejiye. JazakAllahu Khaira

Arz-e-Naashir (Publishers Note)

Rozaana bila-naagha namaaz-e-panchgaana padhna har musalman aurat aur mard par farz-e-laazim hai. Ye farz khair-o-barkat ke be-shumaar imkanaat-o-muazzamaat¹ ka khazeena hai. Namaz aakhirat hi ki kaamyabi ki zaamin nahi. Ye is duniya main bhi mohazzib zindagi ka aisa azeem-ush-shaan saliqa sikhati hai. Jiski nazeer duniya ke kisi aur nizaam mein nahi milti. Allah Ta'ala ki baargah mein haazri ka ezaaz, musalmano ka rozaana panchgaana ijtema, nazm-e-jamaat, itaa-at-e-ameer, pabandi-e-auqaat aur tahaarat-o-nazaafat ka jo rooh-parwar nazzara namaz mein dikhai deta hai. Wo roo-e-zameen ke kisi mazhab mein nazar nahi aata. Namaz ki isse badh kar ehmiyat aur zaroorat kya hogi ke ye momin aur kafir ke darmiyan khat-e-imteyaaz² hai.

Jisne namaz tark ki, usne kufr kiya. Namaz fawaahish-o-munkiraat se rokti hai. Izzat-o-surkh-rooi ki zaamin hai. Risaalat-e-Ma-aab ﷺ ki aankho'n ki thandak hai. Quran-e-Kareem ne bashaarat di hai ke jo ahle imaan namazo'n mein Allah Ta'ala ke huzoor gid-gidaate hain. Rabb-e-Jaleel unhe'n zaroor kaamyab farmata hai. Risaalat Ma-aab ﷺ ko namaz ki ehmiyat-o-azmak ka kis qadr zabardast ehsaas tha? Iska andaaza is haqiqat se kiya jaa sakta hai ke aen-us-waqt bhi jabke nazaa ka aalam taari tha aur Aap ﷺ is duniya se rukhsat ho rahe the. Aap ﷺ ki lisaan-e-mubaarak par yehi wasiyyat jaari thi.

الصَّلَاةُ الصَّلَاةُ وَمَا مَلَكَتْ أَيْمَانُكُمْ

Namaz ki isi farziyyat, ehmiyat aur abadi-ifaadiyat³ ke pesh-e-nazar Darussalam ne namaz ki taaleem-o-tafheem ke liye ek (1) jaame kitab Namaz-e-Nabawi shaaya ki thi. Is kitab ki jaan aur jawaaz ye hai ke

¹ T: (مُعْظَمَات) Azmat waali cheeze'n, buland martaba haqaaeq [Rekhta]

² T: (حَظَّ اِمْتِيَاَز) Khusoosiyat ki lakeer [Rekhta]

³ T: (اَبَدِي اِفَادِيَت) Na-khatam hone waala faaeda mand [RSB]

isme namaz ke ahkaam-o-taalimaat, usool-o-mabadiyaat⁴ aur juziyaat-o-tafsilaat ke saath theek wohi namaz sikhane ki mukhlisaana koshish ki gai hai, jaisi namaz Imam-e-Insaniyat Hazrat Muhammad ﷺ padha karte the. Ab ye kitab Darussalam, Lahore ke khush-khisaal mudeer-e-azeed Hafiz Abdul Azim Asad ki saee-e-jameel se zaroori islaahaat⁵ aur jadeed izaafon ke saath nai saj-dhaj se dobara jalwa-gar ho rahi hai.

Is kitab ke muallif Mohtaram Dr. Shafeeq-ur-Rahman hain. Unka usloob-e-tehreer badaa saada aur moassar hai. Iski tehqeeq-o-takhreej Allama Abu Tahir Hafiz Zubair Ali Zai ne ki thi. Mausooof ne dobara zehmat farmai aur nihayat bareek-beeni se iski az-sar-e-noo tehqeeq-o-takhreej ki. Buzurg aalim-e-deen Hafiz Salahuddin Yusuf hafizahullah aur Maulana Abdus Samad Rafeeqi hafizahullah ne tasheeh-o-taqeeh farmai. Faazil-e-Ajal Maulana Abdul Wali Khan ne iska hatmi jaeza liya. Jaa-ba-jaa jaha'n zaroorat mehsoos ki tasheeh-o-tarmeem farmai aur hasb-e-zaroorat nihayat ahem mazameen badhaa kar is kitab ki ifaadiyat aur qadr-o-qeemat mein badarjaha⁶ izaafa kar diya.

Naqqaash ka naqsh-e-saani, naqsh-e-awwal se hamesha behtar hota hai. Ab aap joo'n-joo'n is jadeed edition ka mutaala-a farmaenge. Iski ehmiyat aur manfa-at aap par raushan hoti chali jaaegi.

Fehrist par nazar daaliye. Pehli hi nigha mein andaaza ho jaaega ke ye kitab aisa kooza hai, jiske 384⁷ safhaat hain. Juziyaat samet namaz ke tamaam usool-o-mabaahis-o-mabadiyaat ka baher-e-zaqqaar⁸ simat aaya hai.

⁴ T: (مَبَادِيَات) Bunyaadi baate'n, ibtedaai umoor [Rekhta]

⁵ T: (إِصْلَاح) Khamiyaa'n, khamiyaa'n door karna [Rekhta]

⁶ T: (بَدْرَجَها) Bohot ziyaada, kai guna [Rekhta]

⁷ Pages in urdu pdf file [RSB].

⁸ T: (بَحْرِ زَخَّار) Har waqt ubalne aur mauje'n maarne waala samandar [Rekhta]

Har safhe ke mundarjaat⁹ Quran-o-Sunnat ke hawaalo'n se muzaiyyan hain. Ibtidaa-e-nigaarish hi mein bataa diya gaya hai ke asal namaz wohi hai jo Rasool Allah ﷺ ne padhi aur Sahaba Ikraam ؓ ko sikhlai. Aap ﷺ ko namaz sikhane ka is qadr ehtemaam tha ke ek (1) mauqa par Aap ﷺ ne mimbar par khade ho kar amalan namaz padh kar dikhai. Taake Sahaba Ikraam ؓ adaae namaz ka har juz acchi tarah dekh le'n aur hamesha ke liye apne amal mein mehfooz kar le'n.

Namaz ke liye khoob paak-o-saaf ho kar acche aur paakiza libaas mein malboos hona zaroori hai. Is maqsad ke liye pesh-e-nazar kitab mein ahkaam-e-tahaarat badi wazaahat se bataae gae hain.

Khawateen ke liye makhsoos ayyam ki munaasibat se husool-e-tahaarat ki alaahada tashreeh ki gai hai. Najaasat-alooda kapde paak karne ka tariqa bataaya gaya hai. Ghusl-e-janaabat ke ahkaam, wazoo aur tayammum ke tariqe dil-nasheen andaaz mein samjhae gae hain.

Masjid ke adaab aur fazeelat ke baab mein nihayat zaroori baate'n bataai gai hain. Tahiyatul Masjid ki fazeelat bayaan ki gai hai. Auqaat-e-namaz ki saraahat ki gai hai. Azaan-o-ikaamat ke ahkaam bataae gae hain. Baa-jamaat namaz ke fazaael khol-khol kar samjhaae gae hain. Saf-bandi ki ehmiyat batlaai gai hai. Mohtaram khawateen masjid mein aae'n to kaun kaun se ehtiyaati lawaazim malhooz rakhe'n? Ye baat khoob raushan kardi gai hai. Aimmah Ikram ke faraaez ujaagar kiye gae hain. Namaz mein etedaal ki shaan bataai gai hai. Taweel namaz padhaane par Rasool Allah ﷺ ka radde amal bhi zaahir kiya gaya hai. Takbeer-e-Oola ki ehmiyat aur sukoon-o-wiqaar malhooz rakhne ki zaroorat a'yaa'n ki gai hai. Namaz-e-Safar, Namaz-e-Juma, Nawaafil-e-Lailatul Qadr, Namaz-e-Istisqa, Namaz-e-Ishraq, Namaz-e-Istikhaara aur Namaz-e-Janaza ki judagaana taalimaat aur tariqe zimni unwaano'n mein numaya'n kiye gae hain.

⁹ T: (مُنْدَرِجَات) Darj-shuda baate'n, tehreere'n [Rekhta]

Maut ek naqaabil-e-taskheer haqiqat hai. Isse pehle ke farishta-e-ajal aapohonche. Jald az jald bargaah-e-Rabbani mein jhuk jaaiye. Is muqaddas kitab ke mutaala-a ko roz-marrah ka maamool banaaiye. Nihayat ehtemaam se Takbeer-e-Oola ke dawam¹⁰ ke saath namaz padhiye. Is tarah aapka naam Allah Ta’ala ke sahifa-e-khushnoodi mein darj ho jaaega aur aap saheeh maano’n mein *Ehsaas-e-Taqweem* qaraar paaenge.

Meri dua hai ke is kitab ki muqaddas taalimaat har musalman bahen aur bhai ke zehen mein zindagi mein hamesha bedaar aur taaza-kaar rahe’n aur fauz-o-falaah ke burg-o-baar¹¹ laae’n.

Ye kitab *Darussalam* ke shoba-e-Fiqah-o-Mutafarriqaat ki nigraani mein paaya-e-takmeel ko pohonchi. Allah Ta’ala is shobe ke sarbarah Haafiz Muhammad Nadeem aur unke muaawineen¹² Maulana Muneer Ahmad Rasoolpuri, Maulana Mushtaq Ahmad aur composing section ke Muhammad Ramzan Shaad, Khurram Shahzad aur Hafiz Abdul Maajid ko apni rahmato’n se nawaaze! Ameen

Khaadim-e-Kitab-o-Sunnat

Abdul Maalik Mujaahid

Managing Director Darussalam Riyadh, Lahore

August 2008

¹⁰ T: (دَوَام) Hameshgi, paaedaari, istehkaam, saabit-qadmi [Rekhta]

¹¹ T: (بَرِّگِ بار) Darakhto’n ke phal aur patte, phal-phool [Rekhta]

¹² T: (مُعَاوِن) Madadgaar, saath dene waala [Rekhta]

Ibtidaaiya

Tamaam-tar hamd-o-sana-us-Allah ke liye hai, jisne apne bando'n par namaz farz ki, use qaaem karne aur acche tariqe se adaa karne ka hukm diya, uski qubooliyat ko khushoo-o-khuzoo par mauqoof farmaya, use imaan aur kufr ke darmiyan imtiyaz ki alaamat aur behayaai aur bure kaamo'n se rokne ka zariya banaaya.

Allah ki hamd-o-sana ke baad Rasool Allah ﷺ par durood-o-salam ho, jinhe'n Allah Ta'ala ne mukhaatib karte hue farmaya:

Aur Hamne Aapki Taraf Ye Zikr وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ. (Quran) Utaara Hai, Taake Jo Kuch Logo'n Ke Liye Naazil Kiya Gaya Hai Aap Uski Tauzeeh-o-Tashreeh Kar De'n. (Surah-an-Nahl: 44)

Chunache, Aap ﷺ Allah ke hukm ki taameel mein kamar-basta¹³ ho gae aur jo shariyat Aap ﷺ par naazil hui, Aap ﷺ ne poori wazaahat ke saath logo'n ke saamne pesh kar diya. Taa-ham namaz ki ehmiyat ke pesh-e-nazar ise nisbatan ziyada waazeh shakal mein pesh kiya aur apne qaul-o-amal se iska aam parchaar kiya. Yaha'n tak ke ek (1) baar Nabi-e-Kareem ﷺ ne mimbar par namaz ki imaamat farmai, qiyaam-o-ruku mimbar par kiya, neechे utar kar sajda kiya, phir mimbar par chadh gae aur namaz se faarigh ho kar farmaya:

Maine ye kaam is liye kiya hai ke إِنْ مَا صَنَعْتُ هَذَا لِتَأْتُوا بِي وَلِتَعْلَمُوا صَلَاتِي. (Bukhari: Kitab-ul-Juma: 917; Muslim: Kitab-ul-Masaajid: 544) tum namaz adaa karne mein meri iqtida kar sako aur meri namaz ki kaefiyat maaloom kar sako.

Nez isse bhi ziyada zordaar alfaaz mein apni iqtida ko waajib qaraar dene ke liye farmaya:

¹³ T: (كَمَر بَسْتَه) Kamar baandhe hue, in a state of readiness [Rekhta]

Tum-us-tarah namaz padho, jis tarah mujhe namaz adaa karte hue dekhte ho.

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي.
(Bukhari: Kitab-ul-Azaan: 631)

Mazeed farmaya:

Allah ne 5 namaaze'n farz ki hain, jo shakhs unke liye acchi tarah wazoo kare, unhe'n waqt par adaa kare aur un mein mukammil saheeh ruku kare aur khushu ka ehtemaam kare to-us-insaan ka Allah par zimma hai ke use maaf karde aur jo shakhs in baato'n ko malhooz¹⁴ naa rakhega uska Allah par koi zimma nahi hai. Chaahe to use maaf kare, aur chaahe to use azaab de.

خَسُّ صَلَواتِ افْتَرَضَهُنَّ اللهُ عَزَّوَجَلَّ. مَنْ أَحْسَنَ وَضُوءَهُنَّ وَصَلَّاهُنَّ لَوَفَّتِهِنَّ وَأَتَمَّ رُكُوعَهُنَّ وَخُشُوعَهُنَّ، كَانَ لَهُ عَلَى اللهِ عَهْدٌ أَنْ يَغْفِرَ لَهُ وَمَنْ لَمْ يَفْعَلْ فَلَيْسَ عَلَى اللهِ عَهْدٌ. إِنْ شَاءَ غَفَرَ لَهُ وَإِنْ شَاءَ عَذَّبَهُ.

(Sunan Abu Dawood: 425 [Sanad Saheeh])

Nabi-e-Kareem ﷺ par durood-o-salaam ke saath Ahle Bait aur Sahaba Ikraam ﷺ par bhi durood-o-salam ho. Jo nekukaar aur parhezgaar the. Jinho'n ne Nabi-e-Kareem ﷺ ki ibaadat, namaz, aqwaal aur af-aal ko naqal karke ummat tak pohonchaya aur sirf aapke aqwaal, af-aal aur taqriraat ko deen aur qaabil-e-itaat qaraar diya, nez un nek insaanon par bhi durood-o-salam ho jo unke naqsh-e-qadam par chalte rahe aur chalte rahenge.

Amma Baad! Islam mein namaz ka ahem martaba hai aur jo shakhs use qaaem karta hai aur uski adaaegi mein kotaahi nahi karta wo ajar-o-sawaab aur fazeelat-o-ikraam ka mustahiq hota hai. Phir ajar-o-sawaab mein kami-beshi ka meyaar ye hai ke jis qadr kisi insaan ki namaz, Rasool Allah ﷺ ki namaz ke ziyada qareeb hogi wo usi qadr ziyada ajar-

¹⁴ T: (ملحوظ) Jis ka paas liya jaae, jiski riaayat ki jaae [Rekhta]

o-sawaab ka haqdaar hoga, aur jis qadr uski namaz Nabi-e-Kareem ﷺ ki namaz se mukhtalif hogi, usi qadr kam ajr-o-sawaab haasil karega. Rasool Allah ﷺ ne farmaya:

Beshak banda namaz adaa karta hai, lekin uske naama-e-aamaal mein-us-(namaz) ka daswaa'n, nawwa'n, aathwaa'n, saatwaa'n, chata, paachwaa'n, chautha, teesra, yaa nisf hissa likha jaata hai.

إِنَّ الْعَبْدَ لَيَنْصَرِفُ وَمَا كُتِبَ لَهُ إِلَّا عَشْرُ صَلَاتِهِ
تُسَعُّهَا ثَمَنُهَا سَبْعُهَا سُدُسُهَا خُمُسُهَا رُبْعُهَا ثُلُثُهَا
نِصْفُهَا.

(Sunan Abu Dawood: 796 [after hadees 789]
(Sanad Hasan))

Shaikh Nasiruddin Albani رحمه الله famate hain: “Hamare liye Rasool Allah ﷺ ki maanind namaz adaa karna-us-waqt mumkin hai jab hame'n tafseel ke saath Aap ﷺ ki namaz ki kaefiyat maaloom ho aur hame'n namaz ke waajibaat, aadaab, haiyyat¹⁵ aur adaiyya-o-azkaar¹⁶ ka ilm ho. Phir uske mutaabiq namaz adaa karne ki koshish bhi kare'n to ham ummeed rakh sakte hain ke phir hamari namaz bhi usi nauhiyyat¹⁷ ki hogi jo behayaai aur munkar¹⁸ baato'n se rokhti hai aur hamare liye naama-e-aamaal mein jo ajr-o-sawab likha jaaega jis ka waada kiya gaya hai”. (Sifat Salatun Nabi ﷺ: P36 (Maktaba Ma'arif Publishers))

Tambeeh:

Arz hai ke waajibaat-o-adaab waghaira ka ilm hona zaroori nahi, balke sirf yehi kaafi hai ke khud tehqeeq karke yaa kisi mustanad¹⁹ aur

¹⁵ T: (بَيِّنَات) Zaahiri banaawat, kaifiyat, haalat, waza', andaaz [Rekhta]

¹⁶ T: (أَذْكَار) Duaae'n, zikr [Rekhta]

¹⁷ T: Qism, khusoosiyat [FL]

¹⁸ T: (نَوَعِيَّات) Soorat e haal, kaifiyat, haalat [Rekhta]

¹⁹ T: (مُسْتَنَد) Sanad ya tasdeeq paaya hua, tasdeeq kiya hua, sanad yaafta, motabar [Rekhta]

saheeh-ul-aqida aalim se Rasool Allah ﷺ ki namaz ka ilm haasil kiya jaae aur phir sunnat ke mutaabiq namaz padhi jaae.

Yaha'n ye zikr karna bhi intihaai zaroori hai ke tauheed tamaam aamaal-e-saaleha ki asal hai. Agar tauheed nahi to tamaam aamaal be-kaar, laghv²⁰ aur be-sood²¹ hain. Tauheed nahi to imaan nahi. Tauheed aur shirk ek-dosre ki zid hain. Tauheed ke baghair najaat nahi aur shirk ki maujoodgi mein najaat naa-mumkin hai.

Allah Ta'ala farmata hai:

Beshak Allah Shirk Nahi Bakhshega aur Uske Alaawa Jis Gunaah Ko Jis Ke Liye Chaahega Bakhsh Dega. Aur Jo Shakhs Allah Ke Saath Shirk Karta Hai Wo Bohot Bade Gunaah Ka Irtikaab Karta Hai.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا.

(Surah-an-Nisa: 48)

Nez farmaya:

Jo Log Imaan Laae Aur Unho'n Ne Apne Imaan Ko Zulm (shirk) Se Mulawwis Nahi Kiya To Aise Hi Logo'n Ke Liye Aman Hai Aur Yehi Log Hidaayat-yaafta Hain.

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ.

(Surah Al Anam: 82)

Ayat-e-baala mein zulm se muraad shirk hai. (Saheeh Bukhari: Kitab ut Tafseer: H4629-4776, Kitab-ul-Imaan: H32; Muslim: Kitab-ul-Imaan: H124)

Is ayat se saabit hua ke baaz log imaan laane ke baad bhi shirk karte hain, jaisa ke doosri jagah farmaya:

Aur Bohot Se Log Allah Par وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ.

²⁰ T: (لَعُو) Behooda, bakwaas, waahiyaat [Rekhta]

²¹ T: (بے سود) Be-faaeda, be-kaar [Rekhta]

Lehaza namaz ki qubooliyat ke liye shart-e-awwal ye hai ke Allah Ta'ala ko uski Zaat-o-Sifaat mein yakta²² maana jaae aur tasleem kiya jaae ke Allah ki naa biwi hai, aur naa hi aulaad. Koi Allah ke noor ka tukda, Noor -um-min-noorillah 'نور من نورالله' nahi. Allah ka kisi insaan mein utar aane ka aqida, Hulool²³, Wahdat-ul-Wujood²⁴ aur Wahdat-ush-Shuhood²⁵ khula shirk hai. Ye bhi maana jaae ke kaaenaat ke tamaam umoor sirf Allah Ta'ala ke qabza-o-ikhtiyaar mein hain. Izzat-o-zillat usi ke paas hai. Har nek-o-badd ka wohi mushkil-kusha aur haajat-rawa hai.

Nafa-o-nuqsaan ka maalik bhi wohi hai aur Allah Ta'ala ke muqaable mein kisi ko zara saa bhi ikhtiyaar nahi. Har cheez par usi ki hukmat hai aur koi Allah Ta'ala ke muqaable mein kisi ko panaah nahi de sakta. Sirf Allah Ta'ala hi hamesha se hai, aur hamesha rahega. Uske alaawa har cheez ko fanaa hai. Ye bhi sirf Allah Ta'ala ka haq hai ke wo logo'n ki infiraadi aur ijtimaii zindagi guzaarne ka tariqa, yaane deen naazil kare. Kyounke halaal-o-haraam ka taayyun²⁶ karna aur deen-saazi usi ka haq hai aur haqeeqi itaa-at sirf Allah Ta'ala ke liye hai. Choonke

²² T: (يَكْتَا) Akela, niraala, jis ka koi saani na ho, jis ki koi misaal na ho, be-nazeer, be-jod, be-misaal, be-misl [Rekhta]

²³ T: (حُلُول) Ek cheez ka doosri cheez mein is tarah ghus jaana ya samaa jaana ke dono mein imtiyaaz na ho sake [Rekhta]

²⁴ T: (وَحَدَّثَ الْوُجُود) Ye nazariya ke jo koi shae wujood rakhti hai wo Allah Ta'ala ka sirf mazhar nahi, balke juzv hai aur tamaam ashiya ek (1) wujood aur uski shaakhe'n hain [Rekhta]

²⁵ T: (وَحَدَّثَ شُهُود) Ye nazariya ke zaat e waahid ka zaahiri ashiya mein shuhood hai na ke wujood [Rekhta]

²⁶ T: (تَعَيُّن) Taqarrur, tashakhhus, muaiyyan karna, mehdood karna, makhsoos karna [Rekhta]

Allah Ta'ala ne ye deen Muhammad ﷺ ke zariye se hamare paas bheja, lehaza aaj Allah Ta'ala ki itaa-at ka waahid zariya wo ahkaam hain jo Muhammad ﷺ ne Sahaba Ikraam ؓ aur unke zariye se poori ummat tak pohunchaae aur Aimmah-e-Hadees ؓ ne kutub-e-ahadees mein-us-tariqe ko jamaa kar diya.

Kitab-o-Sunnat ki bajae kisi Murshid, Peer, yaa Imam ke naam par firqa-bandi ki islam mein koi ijaazat nahi hai aur kisi parliament ko bhi ye haq nahi ke wo musalmano ki zindagi aur maut ke tamaam muamalaat par mushtamil aise taaziraati, maaliyaati, siyaasi aur iqtisaadi, samaaji aur bain-ul-aqwaami qawaneen banaae jo Allah ke naazil-karda ahkaam ke khilaaf ho'n. Namaz ki adaaegi se qabl mazkoora tamaam aqaaed par imaan laana zaroori hai.²⁷

Alhamdulillah is kitab ki tarteef mein koshish ki gai hai ke ahadees-e-saheeha se madad li jaae. Is silsila mein kitab Al Qaul-ul-Maqbool Fee Takhreej Salaat-ur-Rasool "القوا لامقبول في تخریج صلاة الرسول"²⁸ se bhi istufaada kiya gaya hai.

²⁷ Kyou'nke A ki bargaah mein kisi amal ki qubooliyat ka inhesaar bit-tarteef 3 cheezo'n par hai.

1. Aqeede ke durustagi
2. Niyyat ki durustagi
3. Amal ki durustagi

Inme se kisi ek (1) mein khalal waage hone se saara amal mardood ho jaata hai. Aur yaad rahe ke Kitabullah, Sunnat-e-Saabeta, Sahaba Ikraam ؓ ka majmui tarz-e-amal aur ijmaa-e-ummat hi wo kasauti hai, jis par kisi aqeede yaa amal ki sehat ko parkha jaa sakta hai. (ع ر)

²⁸ Ye kitab Maulana Abdur Rauf Sandhu hafizahullah (faazil Madina University) ki taaleef hai. Aur Maulana Hakeem Muhammad Sadiq Siyalkoti ؓ ki kitab "Salat-ur-Rasool (s)" mein mazkoor ahadees-o-asaar ki tehqeeq-o-takhreej par mushtamil hai.

Allah Ta'ala se dua hai ke wo is kitab ko sharf-e-qubooliyat ataa farmae aur jin dosto'n ne is kitab ki tarteef-o-tazaiyyun mein ta-aawoon kiya hai, un tamaam muaawineen ki ukhrawi najaat ka zariya banaae. Khusoosan Maulana Abdur Rasheed Sahab (Naazim Idaara Uloom-al-Islamiya, Samanabad, Jhung) ko Allah Ta'ala jazaae khair de, jinho'n ne apne qeemti auqaat mein se waqt nikaal kar poori kitab ka mutaala-a kiya aur baaz muqamaat par islaah farmaai. Ameen

Main Darussalam Publishers ke zimmedaraan, khusoosan Biradaram Hafiz Abdul Azim Asad (Managing Director, Lahore) ka shukr-guzaar hu'n ke unho'n ne khusoosi dilchaspi lekar is kitab ki tasheeh-o-tanqeeh mein koi daqiqa-farogazaasht²⁹ nahi kiya aur nihayat mohabbat se is kitab ki shayaan-e-shaan ishaa-at ka ehtemaam kiya.

Syed Shafeeq-ur-Rahman

²⁹ T: (دَقِيقَه فَرُو گَزاشْت نَه کرنا) Har etebaar aur har pehlu se takmeel-e-kaar ki koshish karna, kisi qism ki kami na karna [Rekhta]

Muqaddama Tehqeeq (Jadeed Edition)

Qareen-e-Ikram!

Namaz deen ka intihaai ahem rukn hai. Iski farziyat Quran-e-Majeed aur mutawaatir ahadees se saabit hai. Tamaam musalmaano ka namaz ke Farz-e-Aen hone par ijmaa hai. Rasool Allah ﷺ ne jab Moaaz bin Jabal ؓ ko Yemen bheja to farmaya:

Phir unhe’n batao ke Allah Ta’ala ne unpar din-raat mein 5 namaze’n farz ki hain.

فَأَعْلَيْهِمْ أَنْ اللَّهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَّيْنَاهُ. (Bukhari: 1395 – Muslim 19)

Rasool Allah ﷺ ne Sahaba Ikram ؓ ko namaz padhne ka tariqa sikhaaya aur unhe’n hukm diya:

Tum-us-tarah namaz padho jis tarah mujhe namaz adaa karte hue dekhte ho.

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي. (Bukhari 631)

Namaz ki isi ehmiyat ke pesh-e-nazar bohot se Aimmatul Muslimeen ne namaz ke mauzoo par mutaaddid kitabe’n likhi hain. Masalan Abu Naeem-al-Fazal bin Dakeen ؓ (died in 218 Hijri) ki “Kitab-us-Salah”. Alawa aze’e’n asr-e-haazir mein bhi urdu aur ilaqaai zabao’n mein mutaaddid kitabe’n shaaya hui hain. Lekin un mein se aksar kitabe’n akazeeb, mauzoo ahadees, zaef-o-mardood riwayaat, tazadaat aur ilmi mughalto’n par mushtamil hain, masalan:

❁ “Ad Dalaael-ul-Sunniya Fee Isbaat as Salaat-us-Sunniya” “الدلائل السنية في إثبات الصلاة السنية” tasneef Muhammad Amanullah Abu Bakar Muhammad Karimullah.

❁ “Rasool-e-Akram ﷺ Ka Tariqa-e-Namaz”, tasneef: Mufti Jameel Ahmad Nazeeri.

❁ “Da-Paeghambar-e-Khuda ﷺ Maunaq” (Pashto) tasneef: Abu Yusuf Muhammad Wali Darwesh.

- ✽ “Namaz-e-Mudallal” tasneef: Faiz Ahmad Kakrawi Multani.
- ✽ “Namaz-e-Paeghambar” tasneef: Muhammad Iliyas Faisal.
- ✽ “Namaz-e-Masnoon Kalaa’n” tasneef: Sufi Abdul Hameed Swati.
- ✽ “Namaz-e-Nabawi Mudallal” (pehla hissa) Sindhi tasneef: Muhammad Ali Haqqani.

Go ye mukhtasar muqaddama tafseeli bahes ka mutahammil³⁰ nahi hai, taaham³¹ bataur-e-namoona mazkoora baala naqaaes³² ki chand misaale’n pesh-e-khidmat hain:

Akazeeb:

✽ Ad Dalaael-us-Sunniya mein hai:

Ibne Abbas رضي الله عنه se riwayat hai ke عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: اِعْتَمُوا تَزِدُّوا حِلْمًا..
 Nabi-e-Akram ﷺ ne farmaya:
 Amaama baandha karo (usse)
 hilm³³ badhega.

Halaanke is riwayat ka Sunan Abu Dawood mein koi wujood nahi hai, balke Sihaa-Sitta³⁴ ki kisi kitab mein bhi ye riwayat nahi hai. Ghair Sihaa-Sitta mein bhi ye sakht zaeef sanado’n se marwi hai.

✽ Isi tarah Saahib-e-Kitab ne ek (1) aur mauzoo³⁵ riwayat ko Tirmizi aur Abu Dawood ki taraf mansoob karke uski tehseen³⁶ Imam Tirmizi se

³⁰ T: Bojh uthaane waala, bardaasth karne waala, tahammul karne waala [Rekhta]

³¹ T: (تَاهِم) To bhi, phir bhi, is par bhi, baa-wujood-yeke [Rekhta]

³² T: (نَقَائِص) Uyoob, buraaiyaa’n, khot [Rekhta]

³³ T: (حِلْم) Burdbaari, bardaasht, tahammul [Rekhta]

³⁴ T: Bukhari, Muslim, Tirmizi, Ibne Majah, Abu Dawood, Sunan Nasai [RSB]

aur tasheeh³⁷ Imam Ibne Hazam se naqal ki hai. (Ad Dalaael as Sunniya (Arbi): P131-132 (Urdu): P74)

Halaanke ye riwayat bhi Tirmizi aur Sunan Abu Dawood mein maujood nahi hai aur ise Imam Tirmizi ne Hasan kaha hai na Ibne Hazam ne Saheeh. Albatta ye riwayat Imam Ibne Jauzi ki kitab Al Mauzuaat (Jhooti Hadeeso'n Ka Majmua) mein zaroor paai jaati hai. (Kitab-al-Mauzuaat: V2 P96)

☺ Ummul Momineen Ayesha ؓ ki Saheeh Bukhari mein ek (1) hadees hai ke Nabi-e-Kareem ﷺ Ramzan aur Ghair Ramzan mein (raat ko) 11 rakat padhte the, pehle 4 padhte, phir 4 padhte, phir 3 padhte.... ilkh. (Bukhari: H2013)

Is hadees par tabsara karte hue Mufti Jameel Ahmad Nazeeri Sahab farmate hain: "Is hadees mein ek (1) salam se 4-4 rakate'n padhne ka zikr hai, jabke taraweeh ek (1) salam se 2-2 rakate'n padhi jaati hain". (Rasool-e-Akram ﷺ Ka Tariqa-e-Namaz: P269)

Halaanke Saheeh Bukhari ki is hadees mein Ek Salaam Se ke alfaaz qatan nahi hain. Balke Saheeh Muslim mein Ummul Momineen Ayesha ؓ ki riwayat darj-e-zail alfaaz ke saath marwi hai:

Aap ﷺ har do (2) rakat par salam pherte aur ek (1) witr padhte the.

يُسَلِّمُ بَيْنَ كُلِّ رَكْعَتَيْنِ وَيُؤْتِي بِوَاحِدَةٍ.
(Muslim: Salat-ul-Musafireen: H736)

☺ Sharah Maani-ul-Asaar (V1 P129; another edition: P151; another edition: P219) aur Nasbur Raaya (V2 P12) mein Ibne Umar, Zaid bin Saabi aur Jaabir ؓ se ek

³⁵ T: (مَوْضُوع) Gadhi hui hadees, jhooti hadees [Rekhta]

³⁶ T: (تَحْسِين) Taareef karna, wah-wah karna, pasand karna, wah-wah [Rekhta]

³⁷ T: (تَصْحِيح) Durust karna, theek karna, saheeh karna, ghalati door karna [Rekhta]

(1) hadees marwi hai. Jabke Janab Faiz Ahmad Kakrawi Sahab ise Syedna Umar رضي الله عنه ki taraf mansoob karte hain. (Namaz-e-Mudallal: P91)

Mauzoo Ahadees (Man-ghadat Riwayate'n):

☞ Tirmizi aur Ibne Majah mein Faaid bin Abdur Rahman Abul Warqa a'n (عن) Abdullah bin Ubai Aufa ki sanad se Salaatul Hajjah waali hadees marwi hai. (Tirmizi: H479; Ibne Majah: H1384)

Ise Abul Qasim Rafeeq Dilawari ne Imaduddin mein naqal kiya hai. Halaanke Faaid-e-mazkoor ke baare mein Imam Abu Haatim Raazi (d277 h) farmate hain:

Aur Uski Syedna Ibne Abi Aufa رضي الله عنه وَأَحَادِيثُهُ عَنِ ابْنِ أَبِي أَوْفَى بِوَاطِئٍ. se riwaayat-karda ahadees baatil (P439-440 (ba-hawaala Tirmizi (Hadees Ghareeb)) hain.

Haakim Nishapuri farmate hain:

Wo Syedna Ibne Abi Aufa رضي الله عنه (ke يَزُوِي عَنْ ابْنِ أَبِي أَوْفَى أَحَادِيثَ مَوْضُوعَةً. hawaale) se Mauzoo riwayaat (Al Mudkhal Ilaa as Saheeh: P184-55; Tehzeeb ut Tehzeeb: V8 P230) bayaan karta tha.

Muhammad Zakariya Sahab ke “Tableeghi Nisab” mein bhi Faaid-e-mazkoor ko “Matrook³⁸” likha gaya hai. (Tableeghi Nisab: P599; Fazaal-e-Zikr: P121, H35)

Mohaddis Ibne Jauzi ne Faaid ki ye riwayat apni kitab Al Mauzuaat (v2 P140) mein zikr ki hai.

☞ Syedna Abdullah bin Masood رضي الله عنه se mansoob ek (1) mauzoo riwayat ka tazkirah page 10 par guzar chuka hai. Mutaaddid musannifeen ne ye riwayat bataur-e-istidlaal zikr ki hai. Masalan Abu Yusuf Darwesh ne “Da Paeghambar-e-Khuda ﷺ Maunaq” (Pashto, P293) mein, Faiz Ahmad

³⁸ T: (مَتْرُوك) Jise chod diya jaae, choda hua, tark-karda [Rekhta]

Kakrawi ne “Namaz-e-Mudallal” (P131) mein aur Sufi Abdul Hameed Sawati ne “Namaz-e-Masnoon Kalaa’n” (P343) mein.

Darwesh Sahab ne is riwayat ke markazi raawi Muhammad bin Jaabir ka difa’³⁹ karne ki koshish ki hai aur khud apni isi kitab mein P52 par likha hai: “Is hadees mein markazi raawi Muhammad bin Jaabir hai aur use ye sab zaef kehte hain”.

☉ Masood Ahmad B.S.C. ne apni kitab ‘Salatul Muslimeen’ ke baare mein ye buland-o-baala daawa kar rakha hai ke “is kitab mein koi zaef hadees nahi li gai”.

Halaanke isi kitab (P305-307) ke par Musannaf Abdur Razzaq: (V3 P116) se Muammar a’n (عن) Amr a’n (عن)-al-Hasan ki sanad se ek (1) asar naqal karke likha hai “Sanad Saheeh”, yaane uski sanad Saheeh hai. Amr se muraad Ibne Obaid hai. (Musannaf Abdur Razzaq: V11 P83, H19985) Tehzeeb-ul-Kaamaal mein ye saraahat hai ke Imam Hasan Basri ka shaagird Amr bin Obaid motazali tha. Us shakhs ke baare mein Imam Ayyub Sakhtiyaani waghaira ne kaha: “Jhoot bolta hai”. Imam Humaid-at-Taweel ne kaha: “Wo Hasan (basri) par jhoot bolta tha”. Balke Imam Yahya bin Maeen ne gawaahi di:

Amr bin Obaid ganda aadmi tha
(aur) dahriyo’n⁴⁰ mein se tha.

كَانَ عَمْرُو بْنُ عُبَيْدٍ رَجُلًا سَوِيًّا مِنَ الدَّهْرِيَّةِ.

(Tehzeeb-ul-Kaamaal: V14 P276)

Aise dahriye kazzab ki riwayat ko Sanad-e-Saheeh kehna bohut badi jur-at aur hausle ki baat hai. ‘إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ’

☉ Mustadrak Haakim (V2 P562-563) mein Saheeh Muslim ke ek (1) raawi (Ismail bin Abdur Rahman bin Ubai Kareema as Suddi) ki ek (1) riwayat hai. Jise Imam Haakim aur Hafiz Zahbi, dono Saheeh Muslim ki shart par Saheeh qaraar dete hain. Mustadrak ki usi jild mein (P258-260) par

³⁹ T: (دِفَاع) Bachaao, defence [Rekhta]

⁴⁰ T: (دَهْرِيَّة) Mulhid, khuda ko na maanne waala [Rekhta]

As-Suddi ke saath Ismail bin Abdur Rahman (iske naam) ki saraahat hai. Masood Sahab Us sanad ke baare mein likhte hain: “Sanad mein As-Suddi Kazzab hai”. (Tareekh Islam wal Muslimeen: Matool V1 P95, Hashiya 9 [2nd edition]) Halaanke Ismail bin Abdur Rahman As-Suddi Saheeh Muslim ka raawi aur Hasan-ul-Hadees hai. (Al Kaashaaf liz Zahbi: V1 P79) Is par Imam Abu Haatim waghaira ki maamooli jirah⁴¹ mardood hai.

Use kisi mohaddis ne kazzab nahi kaha, albatta Jozjaani (naasbi) ne Muhammad bin Marwan as-Suddi ko Kazzaab Shataam⁴² likha hai. Jo ghalati se Ismail mazkoor ki taraf mansoob ho gaya hai. Ibne Adee (jo mukhtalif raawiyon ki baabat Jozjaani ke aqwaal bhi naqal karte hain) ne Ismail mazkoor ke tarjuma mein Jozjaani ka ye qaul zikr nahi kiya. Ye hai Masood Sahab ka mablagh-e-ilm⁴³ ke wo Mauzoo ko Saheeh aur Saheeh ko Mauzoo gardaante⁴⁴ hain! aur phir wo apni zindagi mein aam musalmano ki takfeer par bhi kamarbasta rahe!

Zaeef Riwayaat:

In kutub mein beshumaar aisi riwayaat maujood hain, jinke zaeef-o-mardood hone par ittefaq hai. Masalan Yazid bin Abi Ziyad ki Tark-e-Raful Yadain waali riwayat. Dekhiye “Nabawi Namaz” (Sindhi) (P355), “Da Paeghambar-e-Khuda ﷺ Maunaq” (P294) aur “Namaz-e-Mudallal” (P130-131) waghaira.

Inke alaawa darj-e-zail kitabo’n mein bhi zaeef riwayaat maujood hain: “Sifat Salaat-un-Nabi ﷺ”: P135 dekhiye “Al Qaul-ul-Maqbool Fee Takhreej Salat-ur-Rasool: P440, H382”, “Salaat-un-Nabi ﷺ” by Khalid Gharjhaki (P342-343) aur “Salat-ur-Rasool ﷺ” (P214), dekhiye “Al Qaul-ul-Maqbool Fee Takhreej Salat-ur-Rasool”: P310 waghaira.

⁴¹ T: (جرح) Istidlaal, suboot, hujjat [Rekhta]

⁴² T: (شتام) Laanat bhejna [RSB]

⁴³ T: (مَبْلَغِ عِلْم) Ilmi istedaad, dast-gaah [Rekhta]

⁴⁴ T: (گُرداننا) Samajhna, tasleem karna, farz karna, maanna [Rekhta]

Tanaquzaat:

Ali Muhammad Haqqani Deobandi apni ek (1) pasandeeda riwayat ke baare mein likhte hain: “Yazid bin Abi Ziyad Kufi par baaz mohaddiseen ne kalaam kiya hai, magar wo Siqa hai”. (Nabawi Namaz Mudallal: P355)

Aur jab yehi Yazid bin Abi Ziyad “mukhalifeen” ki hadees (Masah Alaa-al-Jurabain) mein aajaata hai to Haqqani sahab farmate hain: “Ze’li farmate hain ke iski sanad mein Yazid bin Abi Ziyad hai aur wo Zaeef hai”. (Namaz-e-Nabawi: P165)

Kya Insaaf Isi Ka Naam Hai!

Mohaddis-e-Shaam Shaikh Nasiruddin Albani رحمہ اللہ se ek (1) ajeeb sahoon hua hai. Unho’n ne “Sifat Salatun Nabi ﷺ” (P80) mein ek (1) zaeef aur ghair sareeh riwayat ki buniyad par jehri namazo’n mein Qirat-e-Fatiha ko mansookh qaraar diya hai. Halaanke unki mustadil⁴⁵ riwayat ke raawi Syedna Abu Huraira رضی اللہ عنہ se jehri-o-sirri dono namazo’n mein muqtadi ka Surah Fatiha padhna saabit hai. (Saheeh Muslim: H395; Saheeh Ibne A’awaana: V2 P128 [Sanad Saheeh])

Mukhtasar ye ke namaz ke mauzoo par Urdu aur deegar zubaano’n ki askar kutub par andha-dhund etemaad saheeh nahi hai. Balke aisi mutaaddid kitabo’n mein awaam ko shukook-o-shubhaat mein muhtala kar rakha hai.

Dr. Shafiq-ur-Rahman Sahab ne awaam-o-khaas ke liye aam-faham Urdu mein Namaz-e-Nabawi ﷺ ke naam se kitab murattab ki hai. Jisme unho’n ne koshish ki hai ke koi zaeef hadees shaamil naa hone paae. Raaqim ne bhi tehqeeq-o-takhreej ke dauraan mein is baat ki bharpoor saee⁴⁶ ki hai ke isme sirf maqbool ahadees ko laaya jaae. Ab ma-sha-

⁴⁵ T: (مُسْتَدَل) Jis par daleel pesh ki gai ho, jo saabit ho, suboot ko pohoncha hua, mudallal [Rekhta]

⁴⁶ T: (سَعَى) Daud-dhoop, jaddo jahad, hajj ka ek rukn [Rekhta]

Allah jadeed edition mein tehqeeq-o-takhreej ki nazar-e-saani ki gai hai. Lehaza wusooq⁴⁷ se kaha jaa sakta hai ke isme koi zaeef riwayat nahi hai. Lekin choonke insaan ghalati aur khata ka putla hai, lehaza ahle ilm se darkhwaast hai ke agar kisi hadees ki illat⁴⁸ par muttale ho'n to raaqim ko aaagah kare'n, taake aainda edition mein uski talaafi ki jaa sake.

Ye intihaai masarrat ki baat hai ke Kitab-o-Sunnat ki nashar-o-ishaa-at ke maarooof aalami idaare Darussalam ko ise jadeed-tareen aur aala-tareen andaaz mein shaaya karne ka ezaaz haasil ho raha hai. Allah Ta'ala se dua hai ke wo is silsila mein Janab Maulana Abdul Maalik Mujahid (Director Darussalam), Hafiz Abdul Azeem Asad hafizahullah aur deegar waabistagaan-e-Darussalam ki giraa'n-qadr masaai⁴⁹ qubool farmae aur ise mere liye bhi tosha-e-aakhirat banaae. Ameen!

Abu Tahir Hafiz Zubair Ali Zai Muhammadi

(August 2008)

Kitab-e-haaza ka hawaashi mein “و” “ع” se *Darussalam, Lahore* ke senior research scholars Maulana Mufti Abdul Wali Khan aur “ز” “ع” se Maulana Abdul Samad Rafeeqi muraad hain.

⁴⁷ T: (وثقوق) Bharosa, etemaad, etebaar [Rekhta]

⁴⁸ T: (علت) Wo cheez jo kisi doosri cheez ke wujood ka sabab ho, wajah, sabab [Rekhta]

⁴⁹ T: (مَسَاعِي) Koshishe'n, daud-dhoop, mehnate'n [Rekhta]

Kitab-o-Sunnat Ki Itteba Ka Hukm:

Irshad-e-Baari Ta'ala hai:

(Aye musalmano!) Aaj Maine Tumhare Liye Tumhara Deen Mukammil Kar Diya Hai Aur Tum Par Apni Nemat Poori Kardi Hai, Aur Tumhare Liye Islam Ko (batur-e-) Deen Pasand Kar Liya Hai.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ
نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا.

(Surah-al-Maaida: 3)

Ye ayat Zil Hajja 10 Hijri ko maidan-e-arafaat mein naazil hui. Iske naazil hone ke 3 maah baad Rasool Allah ﷺ ye kaamil aur akmal deen ummat ko sonp kar rafeeq-e-aala se jaa mile aur ummat ko ye wasiyyat farma gae:

Main tumhare andar do (2) cheeze'n chode jaa raha hu'n, jab tak tum unhe'n mazbooti se pakde rahoge, hargiz gumraah nahi hoga, Allah ki kitab aur uske Nabi-e-Kareem ﷺ ki sunnat.

تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَسَكَّتُم بِهِنَّ
كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ.

(Sunan Kubra lil Bayhaqi: V10 P114 H20337;
Muwatta Imam Malik: H1708 [Ye riwayat
apne shawaahid ke saath Hasan hai])

Maaloom hua ke Islam, Kitab-o-Sunnat mein mehdood hai. Aur ye bhi saabit hua ke masla-o-fatwa sirf wohi saheeh aur qaabil-e-etemaad hai jo Quran-o-Hadees se mudallal ho.

Rasool Allah ﷺ farmate hain:

Meri tamaam ummat jannat mein daakhil hogi, siwa uske jisne inkaar kiya. Logo'n ne poocha ke Aye Allah ke Rasool ﷺ! Inkaar karne waala kaun hai?

كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَن أَبَى. قَالُوا: يَا
رَسُولَ اللَّهِ! وَمَن يَأْبَى؟ قَالَ: مَن أَطَاعَنِي دَخَلَ
الْجَنَّةَ وَمَن عَصَانِي فَقَدْ أَبَى.

(Bukhari: H7280)

Aap ﷺ ne farmaya: Jisne meri itaa-at ki wo jannat mein daakhil hua aur jisne meri nafarmani ki

to usne inkaar kiya.

Syedna Irbaaz bin Saariya ﷺ riwayat karte hain ke, ek (1) din Rasool Allah ﷺ ne hame'n namaz padhaai. Phir Aap ﷺ hamari taraf mutawajje hue aur muassar⁵⁰ nasihat farmai. Waaz sun kar hamaari aankho'n se aansu jaari ho gae aur dil dahel gae. Ek (1) shakhs ne kaha: Aye Allah ke Rasool ﷺ! Ye waaz to aisa hai jaise kisi rukhsat karne waale ka hota hai. Is liye hame'n khaas wasiyyat keejiye. Aap ﷺ ne farmaya: Main tumhe'n wasiyyat karta hu'n ke Allah se darte rehna aur apne (ameer ki jaaez baat) sunna aur maanna agarche (tumhara ameer) Habshi-ghulaam hi ho. Mere baad jo tum mein zinda rahega wo sakht ikhtilaaf dekhega. Us waqt tum meri sunnat aur Khulafa-e-Rashideen ka tariqa laazim pakadna use daanto'n se mazboot pakde rehna aur (deen ke andar) nae-nae kaamo'n (aur tariqo'n) se bachna. Beshak har nai baat bidat hai aur har bidat gumraahi hai". (Abu Dawood: 4608 – Tirmizi: 3676)

Is hadees se saabit hua ke har bidat gumraahi hai. Koi bidat "Hasana" nahi.

Abdullah bin Umar ﷺ farmate hain: "Har bidat gumraahi hai, khwah log use accha samjhe'n". (As Sunnah by Muhammad bin Nasr-al-Maroozi P82; Sharah-al-Usool by Imam Lalkaai V1 P92)

Hadees Ke Muaamale Mein Chaan-been Aur Ehtiyaat:

Allah Ta'ala farmate hain:

Aur Hamne Aapki Taraf Ye Zikr (Quran-e-Majeed) Naazil kiya Hai, Taake Aap Logo'n Ke Liye Bayaan Kare'n Jo Kuch Unki Taraf Naazil Kiya Gaya Hai, Taake Wo Ghaur-o-Fikr Kare'n.

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

(Surah-an-Nahl: 44)

⁵⁰ T: (مُؤَسِّرٌ) Asar karne waala, asar-andaaz, kaargaar, taaseer waala, taaseer karne waala [Rekhta]

Rasool Allah ﷺ ne farmaya:

Yaad rakho mujhe Quran-e-Majeed aur uske saath us jaisi ek (1) aur cheez (hadees) di gai hai.

أَصْلًا! إِنِّي أَتَوَيْتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ.

(Abu Dawood: 4604, Imam Ibne Hibban ne Saheeh kaha)

Jis tarah Allah Ta'ala ne apni itaa-at ko farz kiya hai usi tarah apne Rasool-e-Akram ﷺ ki itaa-at bhi farz qaraar di hai, farmaya:

Aye Ahle Imaan! Allah Ki Itaa-at Karo Aur (uske) Rasool Ki Itaa-at Karo. Aur (us itaa-at se hat kar) Apne Amaal Ko Baatil Na Karo.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ.

(Surah Muhammad 33)

Maaloom hua ke Quran-e-Majeed ki tarah Sunnat-e-Nabawi bhi sharaai daleel aur hujjat hai magar hadees se daleel lene se qabl is baat ka ilm hona zaroori hai ke aaya wo hadees Rasool Allah ﷺ se saabit bhi hai yaa nahi? Nabi-e-akram ﷺ ne farmaya:

Aakhri zamane mein dajjaal aur kazzaab honge wo tumhe'n aisi-aisi ahadees sunaenge jinhe'n tumne aur tumhare aabaa-o-ajdaad ne nahi suna hoga. Lehaza unse apne aapko bachana. Kahee'n aisa na ho ke wo tumhe'n gumraah karde'n aur fitne mein daal de'n.

يَكُونُ فِي آخِرِ الزَّمَانِ دَجَّالُونَ كَذَّابُونَ يَأْتُونَكُمْ مِنَ الْأَحَادِيثِ بِمَا لَمْ تَسْمَعُوا أَنْتُمْ وَلَا آبَاؤُكُمْ فَلْيَاكُمُ وَإِيَّاهُمْ لَا يُضِلُّوكُمْ وَلَا يَفْتِنُونَكُمْ.

(Muslim: 7)

Mazeed farmaya:

Jo shakhs mujh par amadan jhoot bole use chaahiye ke wo apna thikana aag mein banale.

مَنْ كَذَبَ عَلَيَّ مُتَعِدًّا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ.

(Bukhari: 108; Muslim: 2)

Rasool Allah ﷺ ne farmaya:

Aadmi ke jhoota hone ki liye yehi kaafi hai ke wo har suni-sunaai

كُفِيَ بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ.

baat bayaan karde.

(Muslim:-al-Muqaddama: 5)

Ek hadees mein aaya hai ke Nabi-e-Akram ﷺ ne farmaya: “Jisne mujhse aisi koi hadees bayaan ki, jise wo jaanta hai ke jhoot hai to ye shakhs jhooto’n mein se ek (1) hai”.

Is hadees ke baare mein Imam Abul Hasan Ali ad-Daraqutni رحمه الله farmate hain: “Ise Muslim ne riwayat kiya hai. Is hadees se zaahir hota hai ke jo aadmi bhi Nabi-e-Akram ﷺ se aisi hadees bayaan karta hai, jiske baare mein use shak hai ke ye hadees Saheeh hai yaa Saheeh nahi to ye shakhs jhooto’n mein se ek (1) hai”. (Atraaf-al-Gharaeb wal Afraad lid Daragutni: Taaleef Muhammad bin Tahir-al-Maqdisi: V1 P22 [Sanad Saheeh])

Mutaaddid Sahaba Ikraam رضي الله عنهم se ye saabit hai ke wo hadees bayaan karne mein intihaai ehtiyaat baratte the.

Haafiz Ibne Adee رحمه الله farmate hain: “Sahaba Ikraam رضي الله عنهم ki ek (1) jamaat ne Rasool Allah ﷺ se hadees bayaan karne se mahez is liye gurez kiya ke kahee’n aisa na ho ke hadees mein ziyadati yaa kami ho jaae aur wo Aap ﷺ ke is farman (jo shakhs mujh par amadan jhoot bolta hai is ka thikana aag hai) ke misdaaq⁵¹ qaraar paae’n”. (Al Kaamil by Ibne A'adee: V1 P80)

Imam Muslim رحمه الله farmate hain: “Jo shakhs zaef hadees ke zaef raawi ka zof jaanne ke bawujood us zof ko bayaan nahi karta to wo apne-us-fe’l ki wajah se gunaahgar hai, aur awaam-un-naas ko dhoka deta hai kyonke mumkin hai ke uski bayaan-karda ahadees ko sunne waala un sab par yaa un mein se baaz par amal kare aur mumkin hai ke wo sab ahadees yaa baaz ahadees akazeeb (jhoot) ho’n aur unki koi asal naa ho. Jabke saheeh ahadees is qadr hain ke unke hote hue zaef ahadees ki zarurat hi nahi. Phir bohot se log ilm ho jaane ke bawujood amadan zaef aur majhool⁵² asaaneed⁵³ wali ahadees mahez is liye bayaan

⁵¹ T: (مُضَدَّق) Tasdeeq karne waala, shahaadat, daleel [Rekhta]

⁵² T: (مَجْهُول) Naa-maaloom, ghair-maarooof, jaahil, bewaqoof [Rekhta]

karte hain ke awam-un-naas mein unki sohmat ho, aur ye kaha jaae ke unke paas bohot ahadees hain aur usne bohot kitaabe'n taaleef kardi hain. Jo shakhs ilm ke muaamale mein is rawish ko ikhtiyaar karta hai uske liye ilm mein kuch hissa nahi aur use aalim kehne ki bajae jaahil kehna ziyada munaasib hai". (Muqaddama Saheeh Muslim V1 P177-179)

Imam Ibne Taimiyya ؒ farmate hain: "Aimma mein se kisi ne nahi kaha ke za'ef hadees se kisi amal ka waajib yaa mustahab hona saabit ho sakta hai. Jo shakhs ye kehta hai usne ijmaa ki mukhalifat ki". (At Tawassul wal Waseelah)

Jamaluddin Qasmi farmate hain ke: "Yahya bin Maeen, Ibne Hazam, aur Abu Bakar Ibne Arbi ؒ ke nazdeek Fazeel-e-Amaal mein bhi sirf maqbool ahadees hi qaabil-e-istidlaal hain". (Qawa'ed at Tahdees, Zikr-al-Mazaahib Fil Akhaz biz Za'ef: P113)

Shaikh Ahmad Shakir, Shaikh Albani, aur Shaikh Muhammad Mohiuddin Abdul Hameed aur deegar mohaqqiqeen ka bhi yehi mauqif hai.⁵⁴

⁵³ T: (سَنَد) Rasool Allah Sallaaho alaehe wasallam ke asli irshaad yaane hadees se pehle ki tamaam ibaat jis mein bayaan karne waalo'n, ek-doosre se sunne waalo'n, aur age pohonchaane waalo'n ka zikr hota hai. Silsila e raawiyaan e hadees, riwaayat karne waale [Rekhta]

⁵⁴ Yaad rahe ke Za'ef Hadees (jise maslaki taassub ki buniyad par nahi, balke Usool-e-Hadees ki raushni mein khaalis fanni buniyaadon par daleel ke saath za'ef qaraar diya jaae) se istidlaal ke zimn mein mohaddiseen-e-ikram ke mukhtalif aqwal hain. Masalan:

- Agar amal qawee dalaal se saabit hai aur za'ef hadees mein sirf uski fazeelat bayaan ki gai hai to logo'n ko us amal ki targheeb dene ke liye us za'ef hadees ko bayaan karna jaez hai.
- Kisi masle ke mutaalliq Quran-e-Majeed aur maqbool ahadees mukammil taur par khamosh hon, sirf za'ef riwayaat se kuch rehnumaai milti ho to us masle mein kisi Imam ke qaul par amal

Allama Nawawi ﷺ farmate hain: “Mohaqqiqeen, Mohaddiseen aur Aimma ﷺ ka kehna hai ke jab hadees zaef ho to uske baare mein you’n nahi kehna chaahiye ke Rasool Allah ﷺ ne farmaya. Ya Aap ﷺ ne kiya hai, ya Aap ﷺ ne karne ka hukm diya hai, ya manaa kiya hai. Ye is liye ke jazm ke seghe riwayat ki sehat ka taqaza karte hain, lehaza unka itlaaq⁵⁵ usi riwayat par kiya jaana chaahiye jo saabit ho, warna insaan Nabi ﷺ par jhoot bolne waale ki maanind hoga. Magar (afsos ke) is usool ko jamhoor fuqaha, aur deegar ahle ilm ne malhooz nahi rakha,

karne ki bajaee behtar ye hai ke is zaef hadees par amal kar liya jaae.

Magar dono is baat par muttafiq hain ke sirf wohi zaef hadees bayaan ki jaaegi jiska zof maamooli ho, nez uske zaef hone ki saraahat* ki jaaegi. (*T: (صراحت) Tasreeh, wazaahat, tashreeh [Rekhta])

- Teesri raae ye hai ke agar zaef hadees ki taaeed mein deegar qawee dalaal maujood ho'n to phir use bayaan karne mein koi haraj nahi hai.
- Isme shak nahi ke deen-e-muhammadi ka asal muhafiz Allah Ta'ala hai. Lehaza ye nahi ho sakta ke deen-e-llaahi ki koi baat marwi* naa ho, yaa marwi to ho, magar uski tamaam riwayaat zaef ho'n. Aur ye bhi nahi ho sakta ke ek (1) cheez deen-e-llahi naa ho magar maqbool ahadees ke zakhire mein maujood ho. Doosre alfaaz mein jo asal deen hai wo maqbool riwayaat mein maujood hai aur jo deen nahi hai us riwayat par muassir jirah maujood hai. In haqaaeq ke pesh-e-nazar behtar yehi hai ke zaef hadees se istidlaal ka darwaza band hi rehne diya jaae. Wallahu A'alam (*T: (مروی) Bayan kiya gaya [Rekhta])

Mazeed tafseel ke liye dekhiye: Riyaz-us-Saaliheen (Urdu) taba'a Darussalam, Fawaaed-e-Hadees: 1381 (ع ر)

⁵⁵ T: (إطلاق) Kisi qism ki shart ya qaid lagaana [Rekhta]

siwa-e-mohaqiqeen mohaddiseen ke. Aur ye qabeeh qism ka tasaahul⁵⁶ hai, kyonke wo (Ulama) bohut si saheeh riwayat ke baare mein segha-e-tamreez ke saath keh dete hain ke Nabi-e-Akram ﷺ se riwayat ki gai hai aur bohut si zaef riwayat ke baare mein segha-e-jazm ke saath kehte hain ke “Aap ﷺ ne farmaya, yaa ise falaa’n ne riwayat kiya hai aur ye saheeh tariqe se hat jaana hai”. (Muqaddama-al-Majmoa: V1 P63)

Maaloom hua ke saheeh aur zaef riwayat ki pehchaan aur un mein tameez karna is liye bhi zaroori hai ke Rasool Allah ﷺ ki taraf ghair saabit-shuda hadees ki nisbat karne se bacha jaa sake.

Haafiz Ibne Hajar Asqalani رحمه الله famrate hain:

Ahkaam ho’n yaa fazaael, hadees par amal karne mein koi farq nahi hai. Kyonke ye sab shariyat mein se hain.

ولا فرق في العمل بالحديث في الأحكام أو في الفضائل إذا كل شرع.

(Tibbiyeen-al-A’ajab Bimaa Ward Fee Fazael Rajab: P73)

Khutba Rahmatullilalameen ﷺ

Bila-shuba sab taareefe’n Allah ke liye hain, ham uski taareef karte hain, usi se madad maangte hain. Jise Allah raah dikhae use koi gumraah nahi kar sakta aur jise apne dar se dhutkaar de, uske liye koi rehbar nahi ho sakta. Aur main gawaahi deta hu’n ke maabood-e-barhaq sirf Allah Ta’ala hai. Wo akela hai uska koi shareek nahi aur main gawaahi deta hu’n ke Muhammad ﷺ uske bande aur

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ. وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ. وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ [أَشْهَدُ] أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. أَمَّا بَعْدُ:

فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا. وَكُلُّ بَدْعٍ ضَلَالَةٌ.

(Muslim: AlJuma: H 867, 868; Nasai: An Nikah: H3280)

⁵⁶ T: (تَسَاهُلٌ) Ghaflat, be-parwaai, susti [Rekhta]

uske Rasool hain.

Hamd-o-Salat ke baad:

Yaqinan tamaam baato'n se behtar baat Allah Ta'ala ki baat hai aur tamaam tariqo'n se behtar tariqa Muhammad ﷺ ka hai aur tamaam kaamo'n se badtareen kaam wo hain jo (Allah ke deen me) apni taraf se nikale jaae'n aur har bidat (deen mein naya kaam) gumraahi hai. (Muslim: 867 & 868)

Namaz: Farziyyat, Fazeelat Aur Ehmiyat

Aulaad Ko Namaz Sikhane Ka Hukm:

Rasool Allah ﷺ ne farmaya:

Apne baccho'n ko namaz padhne ka hukm do, jab wo 7 saal ke ho jaae'n. Aur jab wo 10 baras ke ho'n to unhe'n namaz par maaro aur unke bistar judaa kardo.

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ،
وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ
وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ.

Is hadees mein Rasool Allah ﷺ waalidain ko hukm farma rahe hain ke wo apni aulaad ko 7 baras ki umar hi mein namaz ki taaleem de kar namaz ka aadi banane ki koshish kare'n aur agar wo 10 baras ke ho kar namaz naa padhe'n to waalidain taadeebi-kaarwaa⁵⁷ kare'n. Unhe'n saza de kar namaz ka paaband banaae'n aur 10 baras ki umar ka zamaana choonke bulooghat⁵⁸ ke qareeb hai, is liye unhe'n ekattha naa sone de'n.

⁵⁷ T: (تَادِيِي كَاَزْرَوَائِي) Aisi karwaa'i jisse nazm o zabt qaaem rahe [Rekhta]

⁵⁸ T: (بُلُوغ) Jawaani, shabaab, fikr o aql ki pukhtagi haasil hone ki kaifiyat [Rekhta]

Tark-e-Namaz, Kufr Ka Elaan Hai:

Syedna Jaabir  riwayat karte hain ke Rasool Allah  ne farmaya: “Imaan aur Shirk-o-Kufr ke darmiyan farq namaz ka chod dena hai”. (Muslim: H82)

Iska matlab ye hai ke islam aur kufr ke darmiyan namaz deewaar ki tarah haael hai. Doosre lafzo’n mein tark-e-namaz musalman ko kufr tak pohonchane waala amal hai.

Syedna Bareeda  riwaayat karte hain ke Rasool Allah  ne farmaya: “Hamare aur in (munafiqo’n) ke darmiyan ahd namaz hai. Jis ne Namaz chod di pas usne kufr kiya”. (Tirmizi: 2621 [Sanad Saheeh]; Nasai: H464) Ise Imam Tirmizi, Imam Haakim (V1 6, 7) aur Imam Zahbi ne Saheeh kaha hai

Is Hadees ka matlab ye hai ke munafiqo’n ko jo amaan haasil hai, wo qatl nahi kiye jaate aur unke saath musalmaano jaisa sulook rawa rakha jaata hai to uski wajah ye hai ke wo namaz padhte hain aur unka namaz padhna goya musalmaano ke darmiyan ek (1) ahd hai, jis ke sabab munafiqo’n ki jaan aur unka maal musalmaano ki talwar aur yalghaar se mehfooz hai aur jis ne namaz tark ki to usne apne kufr ka izhaar kar diya. Musalman Bhaiyo’n! Ghaur karo kis qadr khauf ka muqaam hai ke tark namaz kufr ka elaan hai.

Abdullah bin Shaqeeq  riwayat karte hain: “Sahaba Ikraam  aamaal mein se kisi cheez ke tark ko kufr nahi samajhte the siwaae namaaz ke”. (Tirmizi: H2622 [sanad Saheeh]) Wal Hadees Tareekh Aaqrihi Indal Haakim: V1 P7 H12 [sanad Hasan])

Syedna Abu Darda  riwayat karte hain ke Rasool Allah  farmate hain: “Jo shakhs namaz chod de to Yaqinan usse (Allah ki hifaaazat ka) zimma khatam ho gaya”. (Ibne Majah: H4034 [Sanad Hasan]) Al Busiri ne Hasan kaha.

Ibne Umar رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne farmaya: “Jis shakhs ki namaz-e-asr faut ho jaae to goya uska ahl (ghar-baar) aur maal loot liya gaya”. (Bukhari: H552; Muslim: H626)

Syedna Bareeda رضي الله عنه kehte hain ke Rasool Allah ﷺ farmaya: “Jis shakhs ne namaz-e-asr chod di pas uske aamaal baatil ho gae”. (Bukhari: H594; At-Takbeer bis Salah: H594)

Fazeelat-e-Namaz:

Syedna Abu Huraira رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne farmaya:

5 namaze’n un gunaaho’n ko jo un namazo’n ke darmiyan hue, mita deti hai aur (isi tarah) ek (1) juma doosre juma tak ke gunaaho’n ko mita deta hai, jab ke kabira gunaaho’n se ijtinaab kiya gaya ho.

الصَّلَاةُ الْخَمْسُ وَالْجُمُعَةُ إِلَى الْجُمُعَةِ كَفَّارَةٌ لِمَا
بَيْنَهُنَّ مَا لَمْ تُغَشَّ الْكَبَائِرُ.

(Muslim:-al-Tahaara H233)

Masalan fajr ki namaz ke baad jab zohar padhenge to dono namazo’n ke darmiyani arse mein jo gunaah, laghzishe’n aur khatae’n ho chuki hongi, Allah Ta’ala unhe’n bakhsh dega. Isi tarah raat aur din ke tamaam sagheera gunaah namaz-e-panjgaana se maaf ho jaate hain. Goya 5 namazo’n par hameshgi musalmano ke naama-e-aamaal ko har waqt saaf aur safed rakhti hai. Hatta ke insaan namaz ki barkat se aahista-aahista saghaaer⁵⁹ se baaz rehte hue kabira gunaaho’n ke tasawwur hi se kaanp uthta hai.⁶⁰

⁵⁹ T: (صَغِيرَةٌ كُنَاهُ) Wo gunaah jis ka bura asar kam se kam ho, maamooli gunaah [Rekhta]

⁶⁰ Agar aqida, tariqa-e-namaz aur niyyat durust ho to namaz par hameshgi bande ko gunaaho'n se rok deti hai. Agar koi shakhs namaz padhne ke bawujood kabira gunaaho'n ka irtikaab karta ho to Yaqinan

Abu Huraira ﷺ riwayat karte hain ke Rasool Allah ﷺ ne Sahaba Ikraam ﷺ se farmaya: “Bhala mujhe batao agar tumhare darwaze ke bahar neher ho tum us mein har roz 5 baar nahaaao, kya (phir bhi jism par) mail baaqi rahe ga?” Sahaba Ikraam ﷺ ne kaha: “Nahi”.

Aap ﷺ ne farmaya: “Yehi misaal 5 namazo’n ki hai, Allah Ta’ala unke sabab gunaaho’n ko maaf kar deta hai”. (Bukhari: 528; Muslim: 667)

Syedna Anas ﷺ riwayat karte hain ke ek (1) shakhsh ne Rasool Allah ﷺ ki khidmat mein haazir ho kar arz kiya ke (maine gunaah kiya aur bataur-e-saza) mein hadd ko pohoncha hu’n pas mujh par hadd qaaem kare’n.

Aap ﷺ ne usse hadd ka haal daryaaft na kiya (ye na poocha ke kaunsa gunaah kiya hai?) utne mein namaz ka waqt aagaya.

Us shakhs ne aapke saath namaz padhi jab aap namaz padh chuke to wo shakhs phir khada ho kar kehne laga ke “Aye Allah ke Rasool ﷺ! Tehqeeq mein hadd ko pohoncha hu’n pas mujh par Allah ka hukm naafiz keejiye”.

Aap ﷺ ne farmaya: “Kya toone hamare saath namaz nahi padhi?” Usne kaha: “Padhi hai”. Aap ﷺ ne farmaya: “Allah ne tera gunaah bakhsh diya hai”. (Muslim: H2764)

Allah ki rahmat aur bakhshish kitni wasee hai ke namaz padhne ke sabab Allah ne uska gunaah jise wo apni samajh ke mutaabiq “hadd ko pohonchna” keh raha tha maaf kar diya, maaloom hua namaz gunaaho’n ko mitane wali hai.

Syedna Ibne Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: “Jab banda namaz padhne ke liye khada hota hai to uske gunaah uske sar

mazkoora 3 ausaaf mein se kisi ek (1) mein abhi tak khalal maujood hai, jiski islaah zaroori hai. (ع ١)

aur kandho'n par aajaate hain, phir jab wo ruku yaa sajda karta hai to ye gunaah saaqit, yaane maaf ho jaate hain". (Sunan Kubra lil Bayhaqi: V3 P10 (sanad Hasan); Sharah Maa'ni-ul-Asaar lit Tahawi: V1 P477)

Syedna Obaada bin Saamit  se riwayat hai ke Rasool Allah  ne farmaya: "Allah Ta'ala ne 5 namaze'n farz ki hain. Jisne unke liye accha wazoo kiya, unhe'n waqt par adaa kiya, unhe'n khushu ke saath padha aur unka ruku poora kiya to us namazi ke liye Allah ka ahd hai ke wo use bakhsh dega aur jisne aisa naa kiya, uske liye Allah ka ahd nahi hai, chaahe wo use bakhsh de aur chaahe to use azaab de".⁶¹

Syedna Ammaara bin Rubiya  riwayat karte hain ke Rasool Allah  ne farmaya: "Jo shakhs aftar ke tulu-o-ghuroob se pehle (Fajr aur Asr ki) namaz padhega, wo shakhs hargiz aag mein daakhil nahi hoga". (Muslim: Al Masajid: H634)

Syedna Usman  riwayat karte hain ke Rasool Allah  ne farmaya: "Jis shakhs ne namaz-e-Isha baa-jamaat adaa ki (to uske liye itna sawab hai ke) goya usne aadhi raat tak qiyaam kiya aur jisne subah ki namaz baa-jamaat padhi (to itna sawab paaya ke) goya usne tamaam raat namaz padhi". (Muslim: Al Masajid: H656)

Syedna Jundub Qasri  riwayat karte hain ke Rasool Allah  ne farmaya: "Jis shakhs ne subah ka namaz padhi, wo Allah ke zimme (ahed-o-amaan) mein hai". (Muslim: Al Masajid: H657)

Syedna Abu Huraira  riwayat karte hain ke Rasool Allah  ne farmaya: "Tumhare paas farishte raat aur din ko baari-baari aate hain. Wo (aane aur jaane waale farishte) Namaz-e-Fajr aur Namaz-e-Asr mein jamaa hote hain. Jo Farishte raat ko tumhare paas rahe wo asman par jaate hain to unka Rabb unse poochta hai, halaanke wo

⁶¹ (Abu Dawood: H425 [Sanad Saheeh]; Sunan Kubra lil Bayhaqi: V2 P215 فيه الصنابي وهو أبو عبد الله وللحديث طريق آخر عند حبان Al Mawaarid: 252; Al Ehsan: 1728 [Sanad Hasan])

apne bando'n ka haal khoob jaanta hai: "Tumne Mere Bando'n Ko Kis Haal Mein Choda?" Wo kehte hain: hamne unhe'n is haal mein choda ke wo namaz padh rahe the aur ham unke paas is haal mein gae ke wo namaz padh rahe the". (Bukhari: H555; Muslim: H632)

Syedna Abu Huraira  se riwayat hai, Rasool Allah  ne farmaya: "Munafiqo'n par Fajr aur Isha se ziyada bhaari koi namaz nahi. Agar unhe'n un namazo'n ka sawab maaloom ho jaae to wo un mein zaroor pohoncha agarche unhe'n surain par ghisat kar hi aana pade". (Bukhari: H657; Muslim: H651)

Surain par ghisat kar aane ka matlab ye hai ke agar paa'o'n se chalne ki taaqat naa ho to un namazo'n ke sawab aur ajar ki kashish unhe'n chootado'n ke bal chal kar masjid pohonchne par majboor karde, yaane har haal mein pohonche'n.

Nabi-e-Kareem  ko Namaz-e-Asr is qadr pyaari thi ke jab jung-e-khandaq ke din kuffar ke hamle aur teer-andaazi ke sabab ye namaz faut ho gai to Aap  ko shadeed ranj pohoncha. Us par Nabi-e-Akram  ki zaban-e-mubarak se ye alfaaz nikle: "Hame'n kafiro'n ne darmiyani namaz, yaane namaz-e-asr se baaz rakha hatta ke suraj bhi ghuroob ho gaya. Allah Ta'ala unke gharo'n aur qabro'n ko aag se bharde". (Bukhari: H657; Muslim: H651)

Namazi Aur Shaheed:

Syedna Abu Huraira  riwayat karte hain ke ek (1) qabile ke 2 shakhs ek (1) saath musalman hue, un mein se ek (1) jihad fee sabeelillah mein shaheed ho gae aur doosre saheb ek (1) saal ke baad faut hue. Syedna Talha  ne khuwab mein dekha ke wo saheb jinka ek (1) saal baad inteqal hua, us Shaheed se pehle jannat mein daakhil ho gae. Syedna Talha  kehte hain: "Mujhe bada taajjub hua (ke shaheed ka rutba to bohot buland hai, is liye jannat mein ise pehle daakhil hona chaahiye tha)". Maine subah ke waqt khud hi Rasool Allah  se is (taqdeem-o-

taakheer⁶²) ki wajah poochi to Aap ﷺ ne farmaya: “Jis shakhs ka baad mein inteqal hua (kya tum uski nekiya’n nahi dekhte, kis qadr ziyada ho gae’n?) Kya usne 1 ramzan ke roze nahi rakhe? Aur saal bhar ki (farz namazo’n ki) 6000 yaa itni-itni rakate’n ziyada nahi padhi?”.⁶³

Faaeda:

Ye dono Sahabi ﷺ muhajireen mein se the aur dono ne ekatthe hijrat ki thi. Jihad waghaira tamaam aamaal-e-saaleha mein ye donon shareek-o-yaksaa’n the. Unme se ek (1) maidan-e-jihad mein shaheed ho gaya aur doosra jihad ki taiyaari mein masroof-o-muraabit raha aur saath-saath aamaal-e-saaleha bhi karta tha. Choonke hadees mein aaya hai ke maraabit ka ajar-o-amal jaari rehta hai, lehaza ye apne is bhai se badh gaya jo pehle shaheed ho gaya tha. (Mushkil-ul-Asaar lit Tahaawi: V3 P301) Maaloom hua ke munkireen-e-jihad ka is hadees se istidlaal ghalat hai.

Ehmiyat-e-Namaz:

❁ Syedna Ibne Masood ﷺ farmate hain, maine Rasool Allah ﷺ sawal kiya ke: “Allah Ta’ala ko kaun sa amal ziyada mehboob hai?” Aap ﷺ ne farmaya: “Waqf par namaz padhna”. Maine kaha: “Phir kaunsa?”

Aap ﷺ farmaya: “Maa Baap ke saath nek sulook karna”. Main ne kaha: “Phir kaunsa?” Aap ﷺ farmaya: “Allah ke raaste mein jihad karna”. (Bukhari: H527 – Mislim: H85)

❁ Aur farmaya: “Aadmi aur Shirk ke darmiyan namaz hi haael hai”. (Muslim: H82)

❁ Nabi-e-Akram ﷺ ne irshad farmaya: “Qiyaamat ke din jab Allah Ta’ala baaz dozakhiyo’n par rahmat karne ka iraada farmaega to farishto’n ko hukm dega ke wo dozakh se aise logo’n ko baahar nikal le’n jo Allah ki

⁶² T: (تأخير) Der, dheel, waqfa [Rekhta]

⁶³ Musnad Ahmad: V2 P333 [Sanad Hasan] Ise Hafiz Munziri ne at Targheeb wat Tehreeb: V1 P244 mein Hasan kaha hai.

ibaadat kiya karte the. Farishte unhe'n nishaan-e-sajda se pehchaan kar dozakh se nikal lenge (kyounke) sajda ki jagaho'n par Allah Ta'ala ne dozakh ki aag ko haraam kar diya hai waha'n aag ka kuch asar na hoga". (Bukhari: H806 – Muslim: H182)

❁ Rasool Allah ﷺ farmaya: "Sabse afzal amal, awwal waqt par namaz padhna hai". (Ibne Khuzaima: H327) Imam Ibne Khuzaima ne Saheeh Ibne Khuzaima mein Imam Ibne Hibban ne (Al Mawaarid: H280) mein, Imam Haakim ne (Al Mustadrak: V1 P188-189) mein Haafiz Zahbi ne ise Saheeh qaraar diya hai.

❁ Aap ﷺ ne farmaya: "Jab tum mein se koi aadmi namaz ke liye khada hota hai to rehmat-e-Ilaahi uski taraf mutawajje ho jaati hai". (Abu Dawood: H945; Tirmizi: H379; Sunan Nasai: 1192 [Sanad Hasan]) Imam Tirmizi ne ise Hasan aur Haafiz Ibne Hajar ne (Baloogh-ul-Maraam: H238) mein Saheeh kaha hai.

❁ Rasool Allah ﷺ farmate hain: Maine khuwab mein apne baa-barkat aur buland qadr parwardigar ko behtareen soorat mein dekha, pas Usne kaha: "Aye Muhammad"! Maine kaha: "Aye mere Rab! Main haazir hu'n". Allah ne farmaya: "Muqarrab Farishte Kis Baat Mein Bahes Kar Rahe Hain".

Maine kaha: "Aye mere parwardigar! Main nahi jaanta". Allah ne 3 baar poocha: Maine har baar yehi jawab diya. Phir maine Allah ko dekha ke usne apna haath mere kandho'n ke darmiyan rakha, yaha'n tak ke maine Allah Ta'ala ki ungliyo'n⁶⁴ ki thandak apni chaati ke

⁶⁴ Allah Ka Haath Aur Ungliyaa'n: Haath aur Ungliya'n Allah Ta'ala ke liye saabit hain aur ye Allah Ta'ala ki sifaat hain. Unki kaefiyat ham nahi jaante, ham unhe'n makhlooq ke haatho'n aur ungliyo'n se tashbeeh nahi dete. Balke deegar ghaebi umoor ki tarah Allah ki in sifaat par bhi imaan rakhte hain. Alhamdulillah (ع)

darmiyan mehsoos ki. Phir mere liye har cheez zaahir ho gai aur maine sabko pehchan liya.⁶⁵

Phir Farmaya: “Aye Muhammad!” Maine kaha: “Mere Rab! Main haazir hu’n”. Allah ne farmaya: “Muqarrab farishte kis baat mein bahes kar rahe hain”. Maine kaha: “Kaffaraat (gunaaho’n ka kaffara banne waali nekiyo’n) ke baare mein”.

Allah ne farmaya: “Wo Kya Hain?” Maine kaha: “Namaz baa-jamaat ke liye paedal chal kar jaana, namaz ke baad masjid-o’n mein baithna aur mashaqqat (sardi yaa bimaari waghaira) ke waqt poora wazoo karna”.

Allah Ta’ala ne farmaya: “Aur kis cheez mein bahes kar rahe hain?” Maine kaha: “Darjaat ki bulandi ke baare mein”. Allah ne poocha: “Wo kin cheez-o’n mein hai?” Maine kaha: “Logo’n ko khana khilane, naram baat karne aur raat ko namaz padhne mein, jabke log so rahe ho’n”. Phir Allah Ta’ala ne farmaya: “Ab jo chaho dua karo”. Rasool Allah ﷺ ne farmaya ke phir maine ye dua ki:

Aye Allah main tujh se sawaal karta hoo’n nekiyo’n ke karne ka aur buraaiyo’n ke chodne ka, aur

اللَّهُمَّ! إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِينِ. وَأَنْ تَغْفِرَ لِي وَتَرْحَمَنِي. وَإِذَا أَرَدْتَ

⁶⁵ Khuwab ke waqt zameen-o-asmaan ki har wo cheez maine dekhi aur pehchan li, jo Allah ne mujhe dikhana chahi. Sawal-o-jawab se bhi yehi mafhoom akhz ho raha hai, nez ek (1) riwayat mein sirf Mashriq-o-Maghrib ka zikr hai (Junoob-o-Shimal ka nahi), lehaza is hadees ka hargiz ye maane nahi hai ke paedaesh-e-aadam se lekar logo'n ke Jannat aur dozakh mein daakhil hone tak taenaat ke har zaman-o-makan ki har cheez aur har raaz mujhe maaloom ho gaya. Agar aise hota to is khuwab ke baad Nabi-e-Akram (s) par wahee nahi aani chaahiye thi. Kyou'nke jo cheez aapko pehle hi maaloom karwadi gai iski wahee bhejna tehseel haasil hai. Magar aisa nahi hua aur wahee aati rahi, balke basa auqaat aap wahee ka intezar farmaya karte the. (ع ر)

miskeeno'n ke saath mohabbat karne ka aur ye ke tu mujhe bakhsh deaur mujh par rahem kar aur agar tera kisi qaum ko aazmaaish meind aalne ka iraada ho to mujhe aazmaaish se bacha kar maut de dena aur main tujh se teri aur har-us-shakhs ki mohabbat maangta hoo'n jo tujh se mohabbat karta hai. Aur main tujh se wo amal karne ki taufeeq maangta hoon jo (mujhe) teri mohabbat ke qareeb karde.

فِتْنَةٌ فِي قَوْمٍ فَتَوَفَّيْنِي غَيْرَ مَفْتُونٍ، وَأَسْأَلُكَ حُبَّكَ مَنْ يُحِبُّكَ وَحُبَّ عَمَلٍ يُقَرِّبُ إِلَى حُبِّكَ.

(Tirmizi: H3235 [Sanad Hasan]; Musnad Ahmad: V5 P243)

Imam Tirmizi ne hasan saheeh kaha hai.

Nabi-e-Akram ﷺ ne farmaya: “Mera ye khuwab haq hai, pas ise yaad rakho aur doosre logo'n ko bhi ye khuwab sunaao”. (Tirmizi: Tafseer-ul-Quran: H3235 [Sanad Hasan]; Musnad Ahmad: V5 P243), Imam Tirmizi ne ise Hasan Saheeh kaha hai.

❁ Rasool Allah ﷺ ne farmaya: “Jisne subah ki namaz padhi, wo Allah ki hifaazat aur zimme mein hai. Pas Allah Ta'ala tumse apni hifaat ke baare mein kisi cheez ka mutaalaba naa kare, is liye ke jisse wo ye mutaalaba karega, Yaqinan use apni giraft mein lekar mu'n ke bal jahannam mein phenk dega”.⁶⁶

Mutaalbe ka matlab yaa to namaz mein kotaahi par mutaalaba-o-muaakhaza-e-Ilaahi se daraana hai yaa fajr ki namaz padhne waale se taaruz⁶⁷ karne ki soorat mein mutaalaba-o-muaakhaza-e-Ilaahi se daraana hai.

❁ Ibne Abbas رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne famraya:

⁶⁶ Muslim: H657

⁶⁷ T: (تَعَارُضٌ) Mukhaalifat, ikhtilaaf [Rekhta]

Jibraeel ؑ ne Khana-e-Kaaba ke paas meri 2 dafaa imaamat karaai hai.

أَمَّنِي جِبْرِيلُ عَلَيْهِ السَّلَامُ عِنْدَ الْبَيْتِ مَرَّتَيْنِ.
(Abu Dawood: H393 (sanad Hasan); Tirmizi: H149)

Ise Imam Tirmizi ne aur Ibne Khuzaima ne (Saheeh Ibne Khuzaima H325) mein, Ibne Abi Rood ne (Al Mutaqa: P149-150) mein, Haakim ne (Al Mustadrak: V1 P193) mein aur Abu Bakar Ibnul Arbi ne (A'aarzah-al-Ahoozi: V1 P202) mein saheeh kaha hai.

Imamat-e-Jibraeel ؑ ki is hadees se maaloom hua ke namaz ka darja itna buland, iski ehmiyat Allah ke nazdeek itni aala-o-arfa aur ise makhsoos haiyyat, muqarrara qaaedo'n, mutaiyyana zaabto'n aur nihayat khushoo-o-khuzoo se adaa karna is qadr zaroori hai ke Allah Ta'ala ne taaleem-e-ummat ke liye Jibraeel ؑ ko Haadi-e-Aalam ؑ ke paas bheja. Jibraeel ؑ ne Allah ke hukm ke mutaabiq Rasool Allah ؑ ko namaz ki kaefiyat, haiyyat, uske auqaat aur uske qaaede sikhaae aur phir Aap ؑ Jibraeel ؑ ke bataae aur sikhae hue waqto'n, tariqo'n, qaaedo'n aur zaabto'n ke mutaabiq namaz padhte rahe aur ummat ko bhi hukm diya: "Us tarah namaz padho, jis tarah tum mujhe namaz padhte dekhte ho". (Bukhari: H631)

Ahkaam-e-Tahaarat

Paani Ke Ahkaam:

Namaaz ke liye wazoo shart hai. Wazoo ke baghair namaz nahi hoti. Isi tarah wazoo ke liye paani ka paak hona shart hai.

Abu Saeed Khudri ؓ farmate hain: Rasool Allah ؑ se sawal kiya gaya: "Kya ham buzaa-ah (بُضَاعَة) ke kooe'n se wazoo karsakte hain? Ye ek (1) aisa kooa'n hai jis mein badbudaar cheeze'n phenki jaati hain". (buzaa-ah ka kooa'n dhalwan par tha aur baarish waghiara ka paani in cheezo'n ko baha kar kooe'n mein lejaata tha)

Nabi-e-Rahmat ؑ ne farmaya:

Uska paani paak hai (aur us mein doosri cheezon ko paak karne ki salaahiyyat hai) use koi cheez naapak nahi karti.

الْمَاءُ طَهُورٌ لَا يُتَجَسَّسُهُ شَيْءٌ.

(Abu Dawood: H66 [Sanad Hasan]; Tirmizi: H66)

Imam Tirmizi ne ise Hasan, jabke Ibne Hazam ne (Al Mahalla: V1 P100) mein Imam Nawai رحمته الله ne (Al Majmua: V1 P82) mein Saheeh kaha hai, nez dekhiye: (At Talkhees-al-Habeer: V1 P13, H2).

Maaloom hua ke koe'n ka paani paak hai.

Nabi-e-Akram ﷺ ne farmaya: "Darya aur samandari paani paak kare wala hai. Aur uska murdaar (machli) halal hai". (Abu Dawood: H83 (Sanad Saheeh); Tirmizi: H69)

Is hadees to Imam Tirmizi, Ibne Khuzaima ne (Saheeh: H111) mein. Ibne Hibban ne Saheeh (Al Mawaarid: 119) mein, Imam Haakim (Al Mustadrak: V1 P140-141), Imam Zahbi ne Talkhees-al-Mustadrak mein aur Imam Nawawi ne (Al Majmua: V1 P82) mein Saheeh kaha hai.

Rasool Allah ﷺ ne Junmbi ko tehre hue paani mein ghusul karne se manaa farmaya. (Muslim: At Tahaara: H283)

Nabi-e-Rehmat ﷺ ne khade paani mein peshab karne aur phir ghusl karne se manaa farmaya. (Bukhari: 239)

Nabi-e-Rehmat ﷺ ne khade paani mein peshab karne aur phis usse wazoo karne se manaa farmaya.⁶⁸ (Tirmizi: H68 (Sanad Saheeh))

⁶⁸ Kuwe'n ka paani bhi saakin hota hai, lekin iske bawujood wo paak hota hai aur paak karta bhi hai. Iski wajah ye hai ke iski miqdaar umooman (227 KG) قُلْتَيْن se ziyada hoti hai aur kisi najaasat ke girne se iska wasf (Rang, Bo, yaa Zaaeqa) tabdeel nahi hota. Lekin agar isse kam miqdar waale saakin paani mein najaasat gir jaae to isse ghusl yaa wazoo nahi karna chaahiye, khwah iska wasf tabdeel ho yaa naa ho, yaad rahe ke 1 KG, ek (1) ser, 8 tola ke baraabar hota hai. (ع ر)

Ise Imam Tirmizi ne Hasan Saheeh kaha hai. Iske raawi Sahihain⁶⁹ ke raawi hain.

Rafa'-e-Haajat Ke Aadaab

Bait-ul-Khula Mein Jaate Waqt Ki Dua:

Syedna Anas رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ jab Rafa'-e-haajat ke liye bait-ul-khula mein daakhil hone ka irada karte to farmate:

Aye Allah! Tehqeeq main teri panaah pakadta hu'n naapaak jinno'n aur jinniyo'n (ke shar) se.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ.

(Bukhari: H142 – Muslim: H375)

Allahumma Inni aaoozubika Minal Khuboosi wal Khabaaais.

Rasool Allah ﷺ ne farmaya: "Baitul-khula jinno'n aur shaitaano'n ke haazir hone ki jagah hai, jab tum bait-ul-khula mein jao to kaho"

Main Allah ki panaah leta hu'n, nar aur maadah qhabees jinno'n (ke Shar) se.

أَعُوذُ بِاللَّهِ مِنَ الْخُبُثِ وَالْخَبَائِثِ.

(Abu Dawood: H6 [Sanad Hasan])

Aaoozu Billaahi Minal Khuboosi wal Khabaaais.

Imam Haakim ne (Al Mustadrak: V1 P187) mein, Zahbi ne Talkhees-al-Mustadrak mein, Ibne Hibban ne (Al Ehsan: 1400) mein Ibne Khuzaima ne H69 mein ise Saheeh kaha hai.

Jabke baaz deegar mohaqqiqeen ye kehte hain ke paani kam ho yaa ziyaada, yaane 2 qulo'n (قلون) se kam ho yaa ziyada, najaasat padne se jab tak iske 3 ausaaf mein se koi wasf tabdeel nahi hota, wo paani paak hai aur paak karne waala hai. Tafseel ke liye dekhiye: Tehzeeb-us-Sunan A'ala Haamish A'aun-al-Ma'abood by Ibnul Qaiyyim: V1 P73 (ع و)

⁶⁹ T: Bukhari aur Muslim [RSB]

Bait-ul-Khula Se Nikalte Waqt Ki Dua

Ayesha  riwayat karti hain: Jab Rasool Allah  bait-ul-khula se nikalte to farmate:

Aye Allah! Main tujhse bakhshish
chahta hu'n.

عَفْرَانَاكَ.

(Abu Dawood: H30 [Sanad Saheeh]; Tirmizi:
H7; Ibne Majah: H300)

Imam Tirmizi ne ise Hasan, jabke Imam Haakim ne (Al Mustadrak: V1 P158) mein, Zahbi ne aur Nawavi ne (Al Majmua: V2 P75) mein Saheeh kaha hai.

Rafa'-e-Haajat Ke Masaal:

✽ Nabi-e-Akram  ne farmaya: "Jab tum qaza-e-haajat ke liye aao to qible ki taraf mu'n karo na peeth". ⁷⁰ (Bukhari: H394; Muslim: H264-265)

✽ Nabi-e-Akram  ne gobar aur haddi ke saath istinja karne se manaa farmaya. (Muslim: H262)

✽ Nabi-e-Akram  ne farmaya: "Do (2) laanat ka sabab banne waale kaamo'n se bacho". Sahaba Ikraam  ne poocha: "Wo kya hain?" Aap  ne farmaya: "Logo'n ke raaste mein aur unke saae ki jagaho'n mein rafa'-e-haajat karna". (Muslim: H269)

✽ Nabi-e-Akram  ne daae'n haath se istinja karne se manaa farmaya. (Bukhari: H153-154; Muslim: H267)

✽ Nabi-e-Akram  ne farmaya: "Jo koi patthar se istinja kare wo taaq patthar le". (Bukhari: H161-162; Muslim: H237)

✽ Nabi-e-Akram  ne 3 dhelo'n se istinja karne ka hukm diya. (Abu Dawood: H8 [Sanad Hasan], Sunan Nasai: H40, Imam Nawavi ne (Al Majmua: V2 P104) mein ise Saheeh kaha hai.

⁷⁰ Agar bait-ul-khula hi qibla-rukh bane hue ho'n to phir qible ki taraf mu'n ki bajaaye pusht ki jaae, dekhiye Bukhari: Al Wazoo: H148 (ع ر)

❁ Rasool Allah ﷺ ne 3 dhelo'n se kam ke saath istinja karne se manaa farmaya. (Muslim: H262)

❁ Nabi-e-Akram ﷺ jab rafa'-e-haajat ke liye jaate to door chale jaate. (Abu Dawood: H1 [Sanad Hasan]; Tirmizi: H20) Imam Tirmizi ne ise Hasan Saheeh kaha hai, Imam Ibne Khuziama ne (H50) mein ise Saheeh kaha hai, nez ise Haakim aur Zahbi ne Saheeh kaha hai. (Dekhiye Al Mustadrak: V1 P140)

❁ Aap ﷺ paani ke saath bhi istinja farmate the. (Bukhari: H150; Muslim: H270)

❁ Abdullah bin Umar ؓ farmate hain ke Rasool Allah ﷺ peshab kar rahe the, ke ek (1) aadmi ne Aap ko salam kiya, magar Aap ne uska jawab na diya. (Muslim: H370)

Is hadees se maaloom hua ke rafa'-e-haajat ki haalat mein kalaam karna makrooh hai.

❁ Syedna Abu Huraira ؓ kehte hain ke Jab Nabi-e-Akram ﷺ qaza-e-haajat ke liye jaate to main 1 bartan mein paani le aata. Aap ﷺ usse istinja kar lete, main phir ek (1) aur bartan mein paani le aata, jisse Aap ﷺ wazoo kar lete. (Abu Dawood: H45 [Sanad Hasan]) Ibne Hibban ne (Al Mawaarid: H138) mein Saheeh kaha hai. Maaloom hota hai ke istinja aur wazoo ka bartan alaahada hona behtar hai.

❁ Jis shakhs ko rafa'-e-haajat ki talab ho aur namaz khadi ho chuki ho to pehle wo haajat se faraaghat paae, phir namaz padhe. (Abu Dawood: H88 [Saheeh]; Tirmizi: H142; Ibne Majah: H616) Imam Tirmizi ne, Haakim ne (Al Mustadrak: V1 P168) mein aur Zahbi ne ise Saheeh kaha hai.

❁ Nabi-e-Akram ﷺ ne farmaya: "Jab khana haazir ho, yaa paakhaana-o-peshab ki haajat shadeed ho to namaz nahi hoti". (Muslim: H560)

Bol-o-baazaar ke dabaa ko ki haalat mein insaan agar namaz padhega to namaz mein khushoo, khuzoo aur itminaan haasil naa hoga, is liye Nabi-e-Akram ﷺ ne unse faraaghat haasil karne ko muqaddam farmaya.

Peshaab Ke Cheeto'n Se Bachne Ki Sakht Taakeed:

Ibne Abbas رضي الله عنه riwaayat karte hain ke Rasool Allah ﷺ 2 qabro'n ke paas se guzre to farmaya: "In dono qabro'n waalo'n ko azaab ho raha hai aur baais-e-azaab (bachne ke lehaaz se tumhare nazdeek) koi badi (mushkil) cheez nahi (agarche gunaaah ke lehaz se bohot badi hai) in dono mein se 1 peshab se nahi bachta tha aur doosra chughal-khor tha". (Bukhari: H216, Muslim: H292)

Is hadees se maaloom hua ke peshab ke cheeto'n se sakht parhez karna chaahiye. Wo Log jo peshab karte waqt cheeto'n se parhez nahi karte, apne kapdo'n ko nahi bachate, peshab karke istinja kiye baghair fauran khade ho jaate hain. Unke paajame, patloon aur jism waghaira peshab se aalooda ho jaate hain unhe'n maaloom hona chaahiye ke peshab se na bachna baais-e-azaab aur gunaaah hai.

Najasato'n Ki Tat-heer Ka Bayaan

Ek araabi ne masjid mein peshab kar diya aur log uske peeche padh gae. Aap ﷺ ne unhe'n farmaya:

Use chod do aur (jaga ko paak karne ke liye) uske peshab par paani ka dol bahado.

دَعُوهُ وَهَرِّقُوا عَلَى بَوْلِهِ سَجَلًا مِّنْ مَّاءٍ.

(Bukhari: H220; Muslim: 284-285)

Phir Aap ﷺ usko bulakar farmaya: "Masjide'n peshab aur gandagi ke liye nahi, balke Allah ke zikar, namaz aur quran padhne ke liye (hoti) hain". (Muslim: H285; Ibne Majah: H529)

Haiz-aalood Kapde Ka Hukm:

Asma bint Abi Bakr رضي الله عنها riwayat karti hain ke ek (1) aurat ne Rasool Allah ﷺ se poocha ke jis aurat ke kapde ko haiz (maahwaari) ka khoon lag jaae to wo kya kare? Aap ﷺ ne farmaya: "Use khurach le, phir chutkiyo'n se mal-kar paani se dhole, phir us mein namaaz adaa karle". (Bukhari: H227; Muslim: H291)

Manee⁷¹ Ka Dhona:

Ummul Momineen Ayesha  farmati hain ke main Rasool Allah  ke kapde se Manee dhodaalti thi aur Aap  us kapde mein namaz padhne tashreef le jaate the aur dhona ka nishan kapde par hota tha. (Bukhari: H229-232; Muslim: H289)

Sheer-qahaar Bacche Ka Peshab:

Umme Qais  apne chote (sheer-khwar) bacche jo khana nahi khaata tha, Rasool Allah  ke paas laae'n aur Aap  ne use apni godh mein bitha liya. Bacche ne Aap  ke kapde par peshab kar diya to Aap  ne paani mangwa kar kapde par cheete'n mare aur use dhoya nahi. (Bukhari: H223; Muslim: H287)

Lubaba bint Haris  riwayat karti hain ke Husain bin Ali  ne Rasool Allah  ki godh mein peshab kar diya (jo abhi sheer-khwar hi the). Main ne arz kiya: "Koi aur kapda pahen le'n aur teh band mujhe de de'n taake main ise dhodu'n".

To Aap  ne farmaya: "Ladki ka peshab dhoya jaata hai aur ladke ke peshab par cheete mare jaate hain". (Abu Dawood: H375 (Hasan); Ibne Majah: H522) Ise Imam Ibne Khuzaima H282 mein, Imam Haakim ne-al-Mustadrak: V1 P166 aur Imam Zahbi ne Saheeh Kaha hai.

Najaasat Alooda Joota:

Syedna Abu Saeed  riwayat karte hain ke Rasool Allah  ne farmaya: "Jab tum mein se koi masjid aae to wo dekh le agar jooto'n mein gandagi lagi ho to (zameen par) ragadne ke baad un mein namaz padhe". (Abu Dawood: H650 [Sanad Saheeh]) Imam Haakim ne (Al Mustadrak: V1 P260) mein aur Ibne Khuzaima ne (H1017) mein aur Zahbi ne ise Saheeh kaha hai.

⁷¹ T: Semen [RSB]

Kutte Ka Jhoota:

Syedna Abdullah bin Mughaffal رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: “Agar kutta kisi ke bartan mein mu’n daal jaae (yaa baaz riwayat ke mutaabiq paani waghaira pee le) to bartan ko saat baar paani se dhoe aur pehli baar mitti se maanje”. (Muslim: H279-280)

Murdaar Ka Chamda:

Maimuna رضي الله عنها ki bakri mar gai, jo unki laundi ko kisi ne sadqe mein di thi. Nabi-e-Kareem ﷺ uske paas se guzre aur poocha: “Ke tum ne iska chamda utaar kar rang kyou’n nahi liya taake usse faaeda uthate? Logo’n ne kaha wo to murdaar hai”. Aap ﷺ ne farmaya ke: “Uska sirf khaana haraam hai”. (Bukhari: H2221; Muslim: H363)

Ummul Momineen Saudah رضي الله عنها ne farmaya ke: “Hamaari bakri margai. Hamne uska chamda rang kar mashak⁷² banaali. Phir ham us mein nabeez (khujoor ka mashroob) daalte rahe yaaha’n tak ke wo puraani hogai”. (Bukhari: H6686)

Nabi-e-Akram ﷺ ne darindo’n ki khaal istemaal karne se manaa farmaya. (Abu Dawood: H4132; Tirmizi: 1770) Ise Imam Haakim ne (Al Mustadrak: V1 P144) mein aur Zahbi ne Saheeh kaha hai. (وله شاهد حسن عند البيهقي: V1 P21)

Billi Ka Jhoota:

Rasool Allah ﷺ ne farmaya: “Billi ka jhoota najis nahi hai”. (Abu Dawood: H75; Tirmizi: H92) Ise Imam Tirmizi, Imam Haakim ne Al Mustadrak: V1 P160 mein, Imam Zahbi aur Imam Nawawi (Al Majmua: V1 P172) mein ise Saheeh kaha hai lehaza Billi ka jhoota paak hai.

⁷² T: (مَشْك) Paani bharne aur le jaane ke liye kisi jaanwar ki saalim khaal ka bana hua thaile ki shakl ka zuroof (bartan) jis ka mu’n chota hota hai, wo bakri ya bhed ki sili hui khaal jis se saqqe paani bharte hain. [Rekhta]

Sone Chaandi Ke Bartan Mein Khana:

Umme Salma  riwayat karti hain ke Rasool Allah  ne farmaya: “Jo shakhs sone chaandi ke bartano mein khata peeta hai. Wo Apne pet mein dozakh ki aag jamaa karta hai”. (Bukhari: H5634; Muslim: H2065)

Janaabat Aur Haiz Se Mutaalliqa Ahkaam-o-Masaael

Mundarja zail haalato'n mein ghusl karna farz ho jaata hai:

✽ Josh aur shehwat ke saath manee kharij hone ke baad (isme ehtelaam bhi daakhil hai).

✽ Jimaa' ke baad, khwah inzaal ho yaa naa ho.

✽ Haiz ke baad.

✽ Nifaas ke baad.⁷³

Sohbat aur Ghusl-e-Janaabat

Sahaba Ikraam ﷺ ke darmiyan ghusl-e-janaabat ka ek (1) masla zer bahes aaya. Ek giroh kehta tha ke ghusl sirf dukhool par farz hojaata hai inzaal shart nahi. Doosra giroh bayaan karta tha ke wujoob ghusl ke liye dukhool ke saath inzaal bhi shart hai. Abu Musa ﷺ ne Ummul Momineen Ayesha Siddiqah ﷺ se daryaaft kiya. Ayesha Siddiqah ﷺ ne kaha ke Rasool Allah ﷺ ne farmaya:

Jab Mard, Aurat ki chaar shaakho'n ke darmiyan baith jaae aur uska mahal-e-khatna aurat ke mahal-e-hatna ke saath mas kare to ghusl waajib hojata hai.

إِذَا جَلَسَ بَيْنَ شُعْبَيْهَا الْأَرْبَعِ وَمَسَّ الْخِتَانِ
الْخِتَانِ فَقَدْ وَجَبَ الْغُسْلُ.

(Muslim: H349)

Masla ye saabit hua ke sirf sharamgaho'n ke milne par hi mard aur aurat jumbi ho jaate hain aur un par ghusl waajib hojata hai. Inzaal shart nahi hai.

⁷³ Wo khoon jo bacche ki paedaesh par jaari hota hai (muallif) T: Author

Rasool Allah ﷺ ne farmaya: “Jab tum aurat ki chaar shaakho’n ke darmiyan baith kar sohbat karo to tum par ghusl waajib ho gaya. Agarche manee na nikle”. (Bukhari: H291; Muslim: H348)

Aurat Ko Bhi Ehtelaam Hoti Hai:

Ummul Momineen Ayesha Siddiqah رضي الله عنها riwayat karti hai ke Umme Salama رضي الله عنها ne Rasool Allah ﷺ se kaha: “Aye Allah ke Rasool! Yaqinan Allah haq se nahi sharmata (main bhi Aap se masla poochti hu’n) kya aurat par ghusl hai jabke usko ehtelaam ho jaae?”

Aap ﷺ ne farmaya: “Haa’n, lekin jab paani (manee ka nishan) dekhe”. Us par Umme Salama رضي الله عنها (sharm se) mu’n chupaa liya aur arz kiya: “Aye Allah ke Rasool! Kya aurat ko bhi ehtelaam hota hai?” Aap ne farmaya: “Haa’n (hota hai) tera daahina haath khaak aaluda ho (agar aisa nahi) to bataao ke phir bacche ki maa ke saath mushaabahat kaise ho jaati hai?”. (Bukhari: H282, H130; Muslim: H313) ⁷⁴

Maaloom hua ke aurat yaa mard neend se utha kar agar taree yaane nishaan-e-manee dekhe’n to (ye ehtelaam ki alaamat hai lehaza) un par ghusl karna farz hojaata hai aur agar ehtelaam ki kaefiyat unhe’n yaad ho lekin nishan na paae’n to ghusl farz nahi hoga aisi soorat mein shak karne ki bhi koi zaroorat nahi hai.

Junmbi Aurat Ke Baalo’n Ka Masla:

Umme Salama رضي الله عنها riwayat karti hain ke maine kaha: “Aye Allah ke Rasool! Main apne sar ke baal khoob mazboot goondhti ho’n. Kya main unhe’n ghusl-e-janaabat ke waqt khola karu’n?” Aap ﷺ ne farmaya: “Unka kholna zaroori nahi. Tere liye kaafi hai ke teen lapp⁷⁵ paani apne

⁷⁴ Aakhri jumla baddua nahi, mahez ek (1) muhawra hai. Muraad tambeeh karna hota hai. Wallahu aalam (ع ر)

⁷⁵ T: (لَب) Wo miqdaar jo dono mili hui hatheliyo’n mein aajaae [Rekhta]

sar par dale, phir apne sare badan par paani bahaae, pas tu paak hojaae gi”. (Muslim: H330)

Ayesha ؓ ko khabar mili ke Abdullah bin Amr ؓ aurato’n ko ghusl-e-janaabat ke liye baal kholne ka hukm dete hain. Aap farmane lagee’n: “Ibne Amr par taajjub hai. Unho’n ne aurato’n ko takleef mein daal diya hai ke wo aurtao’n ko ghusl ke waqt sar ke baal kholne ka hukm dete hain. Wo unhe’n sar mundwane ka hukm kyou’n nahi de dete? Main aur Rasool Allah ﷺ ek (1) hi bartan se ghusl karte aur main apne (baal khole baghair) sar par teen chullu se ziyada paani nahi daalti thee”. (Muslim: H331; Saheeh Ibne Khuzaima: H247)

Ayesha ؓ se riwayat hai ke unhe’n Rasool Allah ﷺ ne jab wo haaiza thee’n, farmaya: “Apne baal kholo aur ghusl karo”. (Ibne Majah: H641 [Sanad Saheeh])⁷⁶

⁷⁶ Imam Boosree ne Kaha ke uske Raawi Siqa hain. Lekin is hadees se istidlaal mahel-e-nazar hai. Kyou’nke Ayesha ؓ ko baal kholne ka hukm is ghusl ke baare mein hai jo dauraan-e-haiz mein ho aur ehraam ke liye ho. Is ghusl ke baare mein nahi jo haiz se paak hone ke liye kiya jaata hai. Dekhiye Silsila Ahadees-us-Saheeha lil Albani: H188; Neel-ul-Autaar: V1 P240.

Taaham baaz ulama ne ghusl-e-janaabat aur ghusl-e-haiz mein mazkoora tafreeq par Asma bint Shaki Ansariya ؓ ki hadees se bhi istidlaal kiya hai, jisme Rasool Allah (s) ne ghusl-e-haiz ke liye paani aur beri ke patte istemaal karne aur sar par paani daal kar khoob malne ka hukm diya. Jabke ghusl-e-janaabat ke mutaalliq beri ke patto’n ka nahi farmaya. Isi tarah sar par paani daal kar malne ka hukm to diya, lekin khoob malne ka nahi. Dekhiye Tamaam-al-Mannah: P125 (ع و)

Junmbi Se Mel-jol Aur Musaafaha Jaaez Hai:

Syedna Abu Huraira  riwayat karte hain ke ek (1) din ba-haalat janaabat maine Rasool Allah  se mulaqaat ki. Aap ne mera haath pakda aur main Aap ke saath holiya. Aap ek (1) jagah baith gai aur main chupke se nikal gaya aur ghar jaakar ghusl kiya phir wapas aaya. Aap abhi baithe hue the. Aap ne poocha: “Aye Abu Huraira! Tu kaha’n gaya tha?” Main ne saara haal keh sunaya to Aap ne farmaya: “Subhan Allah, tehkheeq momin naapak nahi hota”. (Bukhari: H285; Muslim: H371)

Nabi-e-Rahmat  ke is farman ke momin naapaak nahi hota, ye hai ke momin haqiqatan najis aur paleed nahi hota. Janaabat “Hukmi Najaasat hai” haqeeqi-o-hissi⁷⁷ nahi. Yaane shariyat ne maslahat ki bina par ek (1) haalat mein bawajeh najis-e-hukmi is par ghusl waajib kiya hai. Chunache, junmbi ke saath milna julna, uthna baithna aur khana peena sab jaaez hai.

Syedna Umar  ne Aap  poocha ke: “Mujhe raat ko janaabat laahiq ho jaati hai (nahaane ki zaroorat padh jaati hai)” To Aap  ne farmaya: “Wazoo karo, apni sharmgaah dho, phir so jaaya karo”. (Bukhari: H290; Muslim: H306)

Rasool Allah  jab haalat-e-janaabat mein khana yaa sona chahte to namaz ke wazoo ki tarah wazoo karte.⁷⁸ (Bukhari: H288; Muslim: H305)

Nabi-e-Akram  ne farmaya: “Jo koi apni biwi se sohbat kare aur phir dobara (subhat) karna chahe to use wazoo kar lena chaahiye”. (Muslim: H308)

⁷⁷ T: (جِسْمِي) (Wo cheez) jo zaahiri hawaas se dariyaافت ho sake [Rekhta]

⁷⁸ Alfaaz Muslim ke hain

Haaiza Se Jimaa' Karne Ki Mumaaniat:

Haiz ki haalat mein aurat se mujaama-at karna sakht gunaah hai. Allah Ta'ala ne Quran-e-Majeed mein farmaya:

Pas (ayyam-e) Haiz Mein
Aurato'n Se Kinaara-kashi Karo
(sohbat naa karo).

فَاعْتَرِلُوا الْيَسَاءَ فِي الْمَحِيضِ.

(Surah-al-Baqara: 222)

Agar koi shakhs us gunaah ka murtakib ho jaae to uski baabat Nabi-e-Akram ﷺ ne farmaya: "Jo shakhs ba-haalat-e-haiz apni aurat se sohbat kare to use chaahiye ke 1 dinar yaa ½ dinar khaeraat kare". (Abu Dawood: H264 (Hadees Saheeh); Tirmizi: H137) Imam Haakim ne (Al Mustadrak: V1 P171-172) mein aur Zahbi ne ise Saheeh kaha.

Dinar 4½ (saadey-chaar) maashe ka hota hai to nisf dinar 2¼ (sawwa-do) maashe sona hua. Lehaza 4½ (saadey-chaar) maashe, 2¼ (sawwa-do) maashe sona yaa uski qeemat sadqa kare, yaane kisi mustahiq ko de-de aur aainda ke liye tauba kare.

Mazee Khaarij Hone Se Ghusl Waajib Nahi Hota:

Syedna Ali ؑ bohot taaqatwar jawan the aur aapko mazee kasrat se aati thi. Aapko masla maaloom na tha ke mazee khaarj hone par gusl waajib hota hai yaa nahi. Choonke Rasool Allah ﷺ ke damaad the, is liye bil-mushafa daryaaft karte sharam mehsoos ki to apne dost Syedna Miqdaad ؑ se kaha ke wo masla daryaaft kare'n. Miqdad ؑ ne Nabi-e-Akram ﷺ se poocha. To Aap ﷺ ne mazee ke kharj hone par ghushl waajib qaraar naa diya. Balke farmaya: "(Uske nikalne par) Sirf wazoo karna chaahiye". (Bukhari: H132, H178; Muslim: H303)

Nabi-e-Akram ﷺ ne farmaya: "Agar mazee kharj ho to zakar (aalaa-e-tanasul) ko dholo aur wazoo karo". (Bukhari: H269; Muslim: H303)

Nez farmaya: "Aur kapde par jaha'n mazee lagne ka khayaal ho, ek (1) chullu paani lekar chidak lena kaafi hai". (Abu Dawood: H210 (sanad Hasan); Tirmizi: H115) Imam Tirmizi ne ise Hasan Saheeh kaha.

Mazi, Mani, Wadee Mein Farq:

Maze⁷⁹: Us lais-daar patle paani ko kehte hain jo sehwaat ke waqt lazzat-o-josh ke baghair sharmgaah se nikalta hai aur basa-auqaat uske nikalne ka ehssaas bhi nahi hota. Iski wajah se ghusl farz nahi hota, albatta wazoo toot jaata hai.

Manee: Sharmgah se inzaal ke waqt lazzat-o-josh ke saath kharij hone waala safed paani hota hai, jo insaani takhleeq ka maaddah aur asal hai aur uske is kaifiyat ke saath nikalne se ghusl farz ho jaata hai.

Wadee: Wo gaadha safed mityaale rang ka paani jo peshab se qabl yaa baad khaarij hota hai aur baghair boo ke hota hai. Uske nikalne par ghusl farz nahi hota, albatta wazoo toot jaata hai.

Sailaan Rahem Maujab Ghusl Nahi:

Jin aurato'n ko safed ratoobat⁸⁰, yaane lekuriya ki shikayat hoti hai, usse bhi ghusl laazim nahi hota. Taaham uske nikalne se wazoo toot jaata hai. Lehaza wo wazoo karke hasb-e-maamool namaze'n adaa karti rahe'n.

Haiz Ko Choona Aur Uske Saath Khana Jaaez Hai:

Syedna Anas رضي الله عنه riwayat karte hain ke jab aurat haiz⁸¹ se hoti to Yahoodi uske saath khat peete nahi the. Aur naa uske saath gharo'n mein ekatthe rehte the. To Rasool Allah ﷺ ne farmaya: "Haaiza se har kaam karo, siwaae jimaa' ke". (Muslim: H302)

Yaane haaiza ke saath khana peena, uthna baithna, milna julna, use choona aur bos-o-kinaar karna waghaira sab baate'n jaaez hain. Siwaae

⁷⁹ T: Pre-ejaculatory Fluid, Preseminal Fluid

⁸⁰ T: (رَطُوبَت) Tari, nami [Rekhta]

⁸¹ Haiz, yaane mahwaari ka khoon. Haaiza: Wo khatoon jo ayyam-e-haiz se guzar rahi ho (ع ر)

farj mein mujaama-at ke.

Ayesha  riwayat karti hain ke Rasool Allah  mujhe (haal-e-haiz mein) izaar⁸² baandhne ka hukm dete, so main izaar baandhti. Aap mujhe gale lagaate the aur main haiz waali hoti thi. (Bukhari: H300; Muslim: H293)

Ayesha  se riwayat hai ke Nabi-e-Akram  ne masjid (mein apni etekaaf-gaah) se mujhe boriya pakdaane ka hukm diya. Maine kaha ke main haiza hu'n. Aap  ne farmaya: "Tera Haiz tere haath mein nahi hai". (Muslim: H298)

Ayesha  se riwayat hai: Nabi-e-Akram  meri godh ko takiya banaa kar Quran-e-Hakeem ki tilawat karte the, halaanke main haaiza hoti thi. (Bukhari: H297; Muslim: H301)

Junmbi Ke Quran Padhne Ki Karaahat:

Haalat-e-Janaabat mein Quran-e-Hakeem ki tilawat ke mamnood hone ke baare mein Syedna Ali  se saheeh hadees marwi hai. Rasool Allah  ke mutaalliq kehte hain: "Rasool Allah  ko quran padhne se jannabat ke siwa aur koi cheez nahi rokhti thi". (Abu Dawood: H146 (Hadees Hasan); Tirmizi: H146)

Haafiz Ibne Hajar  ne farmaya: "Haq ye hai ke ye hadees Hasan ki qism se hai aur daleel banne ke layaq hai". (Fathul Baari: V1 P408 [tahat hadees: 305])

Is hadees se maaloom hua ke junmbi ke liye Quran padhna jaaez nahi hai. Choonke janaabat umooman ek (1) ikhtiyaari haalat hai, jiska izaala bhi ikhtiyaari hai. Yaane ghusl karke yaa (kisi wajah se ghusl naa kar sakne ki soorat mein) tayammum karke insaan is haalat ko door kar

⁸² T: (إزار) Naaf se le kar paao'n ya takhno'n tak dhaanpne ka sila hua libaas, paajaama [Rekhta]

sakta hai. Lehaza junmbi shakhs ke liye Quran-e-Kareem ki tilaawat jaaez nahi hai.

Syedna Ali  se mauqoofan bhi Hasan Sanad ke saath ye riwayat aai hai ke Quran-e-Majeed us waqt tak padho jab tak junmbi naa ho jao aur agar janaabat laahiq ho jae to phir ek (1) harf bhi naa padho. (Sunan Daraqutni: V1 P118, H419 [Sanad Hasan])

Syedna Ibne Umar  se riwayat hai: Rasool Allah  peshab kar rahe the, ke waha'n se ek (1) aadmi guzra to usne Aapko salam kiya. Magar Aap  ne use salam ka jawab nahi diya. (Muslim: H370) maaloom hua ke peshab ki haalat mein naa to kisi ko salam karna chaahiye aur naa kisi ke salam ka jawab dena chaahiye.

Jab hadas-e-asghar⁸³ ki haalat mein salam ka jawab dena makrooh hua to junmbi ka Quran ki tilaawat karna bil-oola makrooh hua. Albatta baaqi azkaar ki baabat Imam Nawawi farmate hain: "Junmbi ke liye tasbeeh, tamheed, takbeer aur deegar dua'een aur azkaar bil-ijmaa jaaez hain". (Al Majmua: V2 P164)

Ayesha  farmati hain ke Rasool Allah  har haal mein Allah ka zikr karte rehte the. (Muslim: H373)

Kya Haaiza Quran Ki Tilaawat Kar Sakti Hai?:

Haalat-e-haiz-o-nifaas mein Quran-e-Kareem ki tilaawat ke mamnoo-o-najaaez hone ke baare mein koi maqbool (saheeh yaa hasan) hadees nahi hai. Lehaza haaiza aurat Quran chooe baghair zabaani tilaawat kar sakti hai. Jabke zikr-o-azkaar aur dua'een bil-ijmaa jaaez hain.

Iski daleel Ayesha  ki hadees hai, Aap farmati hain ke main ayyam-e-hajj mein haaiza ho gai to Rasool Allah  ne farmaya: "Baitullah ke

⁸³ T: (حَدَّثِ أَصْغَر) Choti najaasat hakima, be-wazoo hone ki haalat [Rekhta]

tawaaf ke alaawa baaqi har wo kam karo jo haaji karta hai”. (Bukhari: H294, H1650; Muslim: H:1222)

Umme Atiya  farmati hai ke Rasool Allah  ne haiz waali aurato’n ko bhi eid ke roz eidgah jaane ka hukm diya, taake wo logo’n ki takbeero’n ke saath takbeere’n kahe’n aur unki duaon ke saath dua kare’n, lekin namaz naa padhe’n. (Bukhari: H324; Muslim: H890)

Istihaaza Ka Masla:

Istihaaza ye hai ke ayyam-e-haiz ke baad bhi aurat ki sharmgaaah se khoon ka nikalna jaari rahe. Ye ek (1) marz hai. Jab aurat apne haiz ki aadat ke din poore karle to phir use ghusl karke namaz shuru kar dena laazim hai. Kyouнке khoon-e-istihaza ka hukm khoon-e-haiz se mukhtalif hai.

Ayesha  se riwayat hai ke Fatima bint Abu Hubaish  Rasool Allah  ki khidmat mein aae’n aur arz kiya: “Aye Allah ke Rasool ! Mujhe khoon-e-istihaza aata hai aur main (ba-wajah khoon-e-istehza) paak nahi hoti. Kya main namaz chod du’n?”

Aap  ne farmaya: “Nahi, khoon-e-istihaza ek (androoni) rag (se behta) hai aur ye khoon, haiz nahi hai. Pas jab tujhe haiz ka khoon aae to ayyam-e-haiz ke ba-qadr namaz chod-de aur jis waqt khoon-e-haiz band ho jaae (aur khoon-e-istihaza shuru ho) to apne istihaza ke khoon ko dho aur namaz padh”. (Bukhari: H306; Muslim: H333)

Haasil kalaam ye ke mustahaaza paak aurat ki tarah hai. Ayyam-e-haiz ke baad ghusl karke namaz shuru karde. Haa’n ye bohot zaroori hai ke wo har namaz ke liye naya wazoo karti rahe.

Rasool Allah  ne Fatima bin Abu Hubaish  se ye bhi farmaya: “Har namaz ke liye wazoo kar liya karo”. (Bukhari: H228) ⁸⁴

⁸⁴ Khoon-e-Haiz bulooghat ki alaamat hai. Ye ek (1) tab-ee’ T: (طَبْعِي) Fitri, zaati, qudrati [Rekhta] khoon hai, iska aana bimaari ki wajah se

Haaiza Ke Liye Namaz Aur Roze Ki Mumaaniyat:

Rasool Allah ﷺ ne farmaya: “Jab aurat haiz se hoti hai to namaz padhti hai naa roza rakhti hai”. (Bukhari: H304; Muslim: Al Imaan: H79)

Ek aur Moaa'zah (مُعَاذَة) ﷺ ne Ayesha رَضِيَ اللَّهُ عَنْهَا se daryaaft kiya: “Kya wajah hai ke haaiza aurat roze ki qaza to deti hai, namaz ki nahi”. Ayesha رَضِيَ اللَّهُ عَنْهَا ne farmaya: “Rasool Allah ﷺ ke zamane mein hame'n haiz aaya karta tha to hame'n roze ki qaza ka hukm to diya jaata, magar namaz ki qaza ka hukm nahi diya jaata tha”. (Muslim: H335)

nahi hota, iske bar-aks istihaaza bimaari ki alaamat hai. Choo'nke ye khoon, haiz se pehle bhi aata hai aur haiz ki muddat guzar jaane ke bawujood nahi rukta, is liye baaz khawateen ise bhi haiz samajh kar namaz chode rakhti hain. Lehaza is masle ko bil wazaahat samajhna zaroori hai:

- Agar kisi aurat ko khoon-e-istihaza shuru ho jaae, agar isse pehle uski aadat-e-haiz maaloom thi ke itne din haiz aata hai to ye aurat apni aadat ke mutaabiq amal karke utne din haaiza rahegi. Jabke baaqi ayyam istihaza ke shumaar karegi. Jis mein har farz namaz ke liye wazoo karke namaz padhegi.
- Agar use apne haiz ki aadat maaloom nahi, lekin use dono khoono'n ke darmiyan farq ka ilm hai ke haiz ka khoon gaadha, siyaah aur badbu daar hota hai, jabke khoon-e-istihaza aam taur par aisa nahi hota. Agar dono khoono'n ke darmiyan tameez kar sakti hai to jise wo haiz samajhe us khoon ko khoon-e-haiz samajh kar haaiza bani rahe aur uske baad ke dino'n mein mustahaaza shumaar hogi.
- Agar use naa to apni aadat ka ilm hai aur naa hi dono khoono'n ke darmiyan tameez kar sakti hai to us soorat mein wo aurato'n ki aam aadat ke mutaabiq mahine mein 6-7 din haiz ke shumaar karegi. Jabke baaqi din istihaza ke shumaar karegi. (Dekhiye: Neel-ul-Autar: V1 P259 (ع و))

Nifaas Ka Hukm:

Bacche ki paedash ke baad jo khoon aata hai, use nifaas kehte hain. Umme Salama رضي الله عنها farmati hai ke nifaas waali aurate'n Rasool Allah ﷺ ke zamane mein 40 din baitha karti thee'n. (Abu Dawood: H312 (Hadees Hasan); Tirmizi: H139; Ibne Majah: H648) Imam Haakim ne (Al Mustadrak: V1 P175) mein Haafiz Zahbi ne ise Saheeh, jabke Imam Nawavi رحمته الله ne (Al Majmua: V2 P525) mein Hasan kaha hai.

Yaane aam taur par 40 din nifaas ki haalat mein rehte hue namaz, roza aur jimaa' se ijtinaab karti thee'n.

Aksar Sahaba Ikraam رضي الله عنهم aur Taabaeen رضي الله عنهم ke nazdeek nifaas ke khoon ki ziyada se ziyada muddat 40 din hai. Agar 40 roz ke baad bhi khoon jaari rahe to aksar ahle ilm ke nazdeek wo khoon-e-istihaza hai. Jis mein aurat har namaz ke liye wazoo karti hai. Nifaas ki kam-az-kam muddat ki koi hadd nahi.

Nifaas aur haiz ke khoon ka hukm ek (1) jaisa hai, Yaane un halaat mein namaz, roza aur jimaa' maane'⁸⁵ hai. Rasool Allah ﷺ ayyam-e-nifaas ki namazo'n ki qaza ka hukm nahi dete the. (Abu Dawood: H312 [Hadees Hasan]) Imam Haakim ne (Al Mustadrak: V1 P175) mein aur Zahbi ne ise Saheeh kaha hai.

Ibnul Munzir Nishapuri farmate hain: "Nifaas ke khoon ki wajah se namaz tark ki jaati hai, lehaza agar ye khoon band ho jaae to farz namaz padhna zaroori ho jaata hai". (Al Ausat Fee As Sunan wal Ijma wal Ikhtilaaf: V2 P253)

⁸⁵T: (مانع) Rukaawat, rokne waala, manaa karne waala [Rekhta]

Ghusl Ka Bayaan

Ghusl-e-Janaabat Ka Tariqa:

Maimoona ﷺ bayaan karti hain ke Rasool Allah ﷺ ne ghusl ka irada farmaya to sab se pehle daae'n haath se baae'n haath par paani daal kar dono haath dhoe, phir daae'n ke saath baae'n par paani daalte hue sharamgaah ko dhoya, phir baaya'n haath, jis se sharamgaah dhoya tha, zameen par ragada, phir use dhoya. Phir kulli ki aur naak main paani daala, phir chehra dhoya, phir kohniyo'n samet haath dhoe, phir 3 baar sar par paani daala aur baalo'n ki jado'n tak paani pohonchaya. Phir tamaam badan par paani daala, phir jaha'n aapne gusl kiya tha us jagah se hat kar paao'n dhoe. (Nasai: H422 [Sanad Saheeh Ghareeb])

Haafiz ibne Hajar رحمه الله farmate hain: "Kisi hadees mein (ghusl-e-janaabat ka wazoo karte waqt) sar ke masah ka zikar nahi hai". (Fathul Baari, Sharah Saheeh-al-Bukhari: V1 P472 tahat H249)

Ayesha aur Abdullah bin Umar رحمه الله Rasool Allah ﷺ ke ghusl-e-janaabat mein wazoo ka zikr karte hue farmate hain ke aapne sar ka masah nahi kiya, balke us par paani daala. Imam Nasai ne is hadees par ye baab baandha hai: "Janaabat Ke Wazoo Mein Sar Ka Masah Tark Karna". (Nasai: H422 [Sanad Saheeh Ghareeb])

Imam Abu Dawood رحمه الله Farmate hain: "Main ne Imam Ahmad se sawal kiya ke junmbi jab (ghusl se qabl) wazoo kare to kya sar ka masah bhi kare? Aap ne farmaya ke wo masah kis liye kare jab ke wo apne sar par paani dale ga?"

Ammi Ayesha رضي الله عنها ne kaha: "Main aur Rasool Allah ﷺ ek (1) bartan se nahate aur dono usse chullu bhar bhar kar lete the". (Bukhari: H273)

Abaadi mein ghusl karte waqt parde ka ehtemaam karna zaroori hai. (Bukhari: H280-281; Muslim: H336-337)

Tambeeh: Namaz ke liye ghusl-e-janaabat ka wazoo kaafi hai.

Deegar Ghusl:

Ghusl-e-janaabat ke baad ab un ahwaal ka zikr kiya jaa raha hai, jin mein ghusl karna waajib, Masnoon yaa mustahab hai.

Juma Ke Din Ghusl:

Ibne Umar رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya:

Jab tum mein se koi shakhs namaz juma ke liye aae to use ghusl karna chaahiye.

إِذَا جَاءَ أَحَدُكُمُ الْجُمُعَةَ فَلْيَغْتَسِلْ.
(Bukhari H877; Muslim: H844)

Syedna Abu Huraira رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: “Har musalman par haq hai ke hafte mein ek (1) din (juma ko) ghusl kare. Us mein apne sar dhoe aur apna badan dhoe”. (Bukhari: 897; Muslim: 849)

Syedna Abu Saeed Khudri رضي الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya: “Juma ke din har baaligh musalman par nahana waajib hai”. (Bukhari: 879; Muslim: 846)

Imam Ibn Jauzi رحمته الله farmate hain: “Juma ke din ghusl waajib hai, kyonke uski ahadees ziyada saheeh aur qawi hain. Ibne Hazam aur Allama Shawkani رحمته الله ne bhi isi mazhab ko ikhtiyaar kiya hai”. (Al Mahalla: V1 P255; Neel-ul-Autaar: V1 P275)

Maiyyat Ko Ghusl Dene Waala Ghusl Kare:

Syedna Abu Huraira رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne farmaya: “Jo shakhs murde ko ghusl de use chaahiye ke wo khud bhi nahaae” ⁸⁶ (Abu Dawood: 3161, 3162 [Hadees Hasan]; Tirmizi: H993; Ibne Majah: H1463)

⁸⁶ (Abu Dawood: 3161, 3162 [Hadees Hasan]; Tirmizi: H993; Ibne Majah: H1463). Imam Tirmizi ne ise Hasan, jabke Ibne Hibban ne Al Mawaarid: H751 aur Imam Haakim ne Al Mustadrak: V1 P23 mein Saheeh kaha hai.

Imam Tirmizi ne ise Hasan, jabke Ibne Hibban ne (Al Mawaarid: H751) aur Imam Haakim ne (Al Mustadrak: V1 P23) mein Saheeh kaha hai.

Ibne Umar  farmate hain: “Ham maiyyat ko ghusl dete (phir) ham mein se baaz ghusl karte aur baaz naa karte”. (Sunan Kubra lil Bayhaqi: V1 P306; Sunan Daraqutni: V2 P72, H1802 [Sanad Saheeh] Hafiz Ibne Hajar ne (At-Talkhees-ul-Habeer: V1 P138) mein ise Saheeh kaha hai

Dono ahadees ko milane se masla ye baat hua ke jo shakhs maiyyat ko ghusl de is ke liye nahana mustahab hai, zaroori nahi.

Nau Muslim Ke Liye Ghusl:

Syedna Qais bin Aasim  se riwayat hai ke jab wo musalman hue to Rasool Allah  ne unhe’n hukm diya ke wo paani aur beri ke patto’n ke se ghusl kare’n. (Abu Dawood: H355; Tirmizi: H605 [Hasan]) Imam Nawavi ne (Al Majmua: V2 P152) mein ise Hasan, jabke Imam Ibne Khuzaima ne H254-255 mein aur Ibne Hibban ne (Al Mawaarid: H234) mein Saheeh kaha hai.

Eidain Ke Roz Ghusl:

Naafe kehte hain ke Syedna Umar  eid-ul-fitr ke roz ghusl eidgah jaane se pehle ghusl kiya karte the. (Muwatta Imam Maalik: V1 P177 H428 [Sanad Saheeh]) Iski sanad Ashah-ul-Asaneed hai.

Syedna Ali  ne farmaya: “Juma, Arfa, Qurbani aur Eid-ul-Fitr ke din Ghusl karna chaahiye”. (Sunan Al Kubra lil Bayhaqi: V3 P278; Kitab-al-Umm lish Shafai: V7 P163 [Sanad Saheeh]; Sharah Maa’ni-ul-Asaar: V1 P119)

Eidain ke roz ghusl par sabse acchi daleel hai. Imam Nawavi farmate hain: “Is masle mein etemaad Syedna Abdullah bin Umar  ke asar par hai, nez iski buniyad juma ke ghusl par qiyas hai”. (Al Majmua: V5 P11)

Ehraam Ka Ghusl:

Syedna Zaid bin Saabit  se riwayat hai ke Hajj ka ehraam baandhte waqt Rasool Allah  ne ghusl farmaya. (Tirmizi: H830) Ise Imam Tirmizi ne is hasan aur Ibne Khuzaima ne (H2595) mein Saheeh kaha hai.

Makkah Mein Daakhil Hote Waqt Ghusl Karna:

Ibne Umar  farmate hain ke Rasool Allah  Makkah mein daakhil hote waqt ghusl karte the. (Bukhari: H1573; Muslim: H1259)

Miswak Ka Bayaan

Syedna Huzaifa  farmate hain: “Rasool Allah  jab raat ko tahajjud ke liye uthte to miswak farmate”. (Bukhari: H245; Muslim: 255)

Ibne Abbas  farmate hain: “Nabi-e-Rahmat  raat ko har do (2) rakat ke baad miswak karte”. (Muslim: H191-763 (tarqeeq Darussalam: 1799)

Ummul Momineen Ayesha  se riwayat hai ke Rasool Allah  ne farmaya: “Miswak Mu’n ke liye tahaarat ka sabab aur Allah ki razamandi ka zariya hai”. (Nasai: H5 [Hadees Saheeh]) Ise Imam Nawavi ne (Al Majmua: V1 P26) mein aur Ibne Hibban ne (Al Mawaarid: H143) mein Saheeh kaha hai.

Syedna Abu Huraira  se riwayat hai ke Rasool Allah  ne farmaya: “Agar main apni ummat ke liye mushkil na jaanta to har namaz se pehle miswak karne ka hukm deta”. (Bukhari: H887; Muslim: H252)

Wazoo Ka Bayaan

Neend Se Jaag Kar Pehle Haath Dhoe'n:

Syedna Abu Huraira رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya:

Jab tum neend se jaago to apna haath paani ke bartan mein na daalo jab tak ke usko (3 baar) na dholo kyonke tum nahi jaante ke is haath ne raat kaha'n guzaari.⁸⁷

إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيَغْسِلْ يَدَهُ قَبْلَ أَنْ يُدْخِلَهَا فِي وَضْوءِهِ فَإِنَّ أَحَدَكُمْ لَا يَدْرِي أَيَّنَ بَاكَتْ يَدُهُ.

(Bukhari: H162; Muslim: H278)

Matlab ye ke neend se jaag kar haath pohcho'n⁸⁸ tak 3 baar dhone ke baad paani ke bartan mein daalne chaahiye. Ho sakta hai ke raat ko haath bandan ke kisi khaas hisse ko lag kar paleed ho gae ho'n.

3 Baar Naak Jhaadna:

Syedna Abu Huraira رضي الله عنه riwayat karte hain: Ke Rasool Allah ﷺ ne farmaya: "Jab tum neend se bedaar ho phir wazoo ka iraada karo to (paani chadakar) 3 baar naak jhaado kyonke shaitan naak ke baanse⁸⁹ mein raat guzarta hai". (Bukhari: H3295; Muslim: H238)

Sone waale ke naak ki baanse mein shaitan ke raat guzaarne ke asliyat aur haqiqat Allah hi behtar jaanta hai. Hamara farz imaan lana hai ke waqai shaitan raat guzarta hai.

Masnoon Wazoo Ki Mukammil Tarteef:

❁ Wazoo ke shuru mein 'بِسْمِ اللَّهِ' "Bismillah" zaroor padhni chaahiye, kyonke Rasool Allah ﷺ ne Sahaba Ikraam رضي الله عنهم se farmaya: 'بِسْمِ اللَّهِ' "Bismillah" keh kar wazoo karo. (Nasai: H78 [Sanad Saheeh]; Ibne Khuzaima H144)

⁸⁷ 3 martaba dhone ka zikr Muslim ki riwayat mein hai (ع ٣)

⁸⁸ T: Wrist [RSB]

⁸⁹ T: (بأنس) Dono nathno'n ke beech ki haddi [Rekhta]

Imam Nawavi ne kaha ke iski sanad jaiyyad hai aur Ibne Khuzaiman ne kaha Saheeh (H144).

❁ Waazeh rahe ke wazoo ki ibtida ke waqt sirf ‘بِسْمِ اللَّهِ’ “Bismillah” kehna chaahiye. ‘الرَّحْمَنِ الرَّحِيمِ’ “Ar Rahman nir Raheem” ke alfaaz ka izaafa sunnat se saabit nahi.⁹⁰

❁ Nabi-e-Akram ﷺ ne farmaya: “Jo shakhs wazoo ke shuru mein Allah ka naam nahi leta, uska wazoo nahi”. (Abu Dawood: H101 [Hadees Hasan])⁹¹

❁ Rasool Allah ﷺ jooti pehenne, kanghi karne, tahaarat karne aur gharz tamaam kaamo’n mein daaee’n taraf se shuru karna pasand farmate. (Bukhari: H168; Muslim: H268)

❁ Phir dono haath pohcho’n tak 3 baar dhoe’n. (Bukhari: H159; Muslim: H226)

❁ Haatho’n ko dhote waqt haatho’n ki ungliyo’n ke darmiyan khalal kare’n. (Abu Dawood: H142 [Sanad Hasan] Hadees Saheeh hai; Tirmizi: H38) Imam Tirmizi, Haakim ne (Al Mustadrak: V1 P147-148) mein Zahbi, Ibne Khuzaima ne (H150-168) aur Ibne Hibban ne (Al Mawaarid: H159) mein aur Nawavi ne (Al Majmua: V1 P352) mein ise Saheeh kaha hai.

❁ Phir ek (1) chullu le kar aadhe se kulli kare’n aur aadha naak mein daale’n, aur naak ko baae’n haath se jhaade’n. Ye amal 3 dafa kare’n. (Bukhari: H191, H199; Muslim: H235)

❁ Phir 3 baar chehra dhoe’n. (Bukhari: H185; Muslim: H235)

❁ Phir ek (1) chullu lekar thoodhi ke neeche daakhil karke daadhi ka khilaal kare’n. (Tirmizi: H31 [Sanad Hasan]) Imam Tirmizi, Ibne Hibban ne (Al

⁹⁰ Ye sunnat se shadeed mohabbat ki alaamat hai ke jitna Murshad-e-Aazam (s) ne bataaya, itna hi padha jaae. (ع ر)

⁹¹ Haafiz Munzari waghaira ne At Targheeb: V1 P164 mein shawaahid ki bina par Hasan kaha hai. Agar ‘بِسْمِ اللَّهِ’ bhool gaya/gai aur wazoo ke dauraan mein yaad aaya to fauran padhle, warna wazoo dobara karne ki zaroorat nahi. Kyou’nke bhool maaf hai. (ع ر)

Mawarid: H154) mein aur Ibne Khuzaima ne (H151-152) mein ise Saheeh kaha hai.

✽ Phir daaya'n haath kohni samet 3 baar dhoe'n, phir baaya'n haath kohni samet 3 baar dhoe'n. (Bukhari: H1934; Muslim: 236)

✽ Phir sar ka masha kare'n. Dono haath sar ke agle hisse se shuru karke guddi tak peeche le jaae'n. Phir Peeche se aage usi jagah le aae'n jahaa'n se masah shuru kiya tha. (Bukhari: H185; Muslim: H235)

✽ Aap ﷺ ne sar ka ek (1) dafa masah kiya. (Bukhari: H186 – Muslim: H235)

✽ Phir kaano'n ka masah is tarah kare'n ke shahadat ki ungliya'n dono kano'n ke suraakho'n mein daal kar ke androoni jaanib se guzaar kar kaano'n ki pusht par anghoto'n ke saath masah kare'n. (Ibne Majah: 439 [Hadees Saheeh]; Tirmizi: H36) Imam Tirmizi ne aur (Ibne Khuzaima H148) mein ise Saheeh kaha hai. Yaad rahe suraakho'n waala masla (Abu Dawood: H131) aur (Ibne Majah: H441) mein Hasan Sanad ke saath maujood hai.

✽ Phir daya'n paa'o'n takhno samet 3 baar dhoe'n aur baaya'n paa'o'n bhi takhno samet 3 baar dhoe'n. (Bukhari: H1934; Muslim: H226)

✽ Jab wazoo kare'n to haatho'n aur paa'o'n ki ungliyo'n ka khilaal kare'n. (Tirmizi: H39; Ibne Majah: H447) Ise Imam Tirmizi ne Hasan kaha hai.

✽ Syedna Mastoord bin Shaddad رضي الله عنه riwayat karte hain ke maine Rasool Allah ﷺ ko wazoo karte hue dekha ke Aap apne paa'o'n ki ungliyo'n ka khilaal haath ki changli (choti ungli) se kar rahe the. (Abu Dawood: H148 [Hadees Hasan]; Tirmizi: H40) Ise Imam Maalik ne Hasan kaha hai.

✽ Syedna Abdullah bin Umar رضي الله عنه ne farmaya: "Ke Agar zakhm par patti baandhi hui ho to wazoo karte waqt patti par masah karle aur ird-gird ko dhole". (Sunan Al Kubra lil Bayhaqi: V1 P 228 H1079 [Sanad Hasan]) Imam Bayhaqi ne ise Saheeh kaha hai.

Tambahaat:

❁ Kulli aur naak mein paani dalne ke liye alag-alag paani lene ka zikar jis hadees mein hai ise Imam Abu Dawood (H139) mein. Imam Nawawi ne Al Majmua (V1 P360) aur Hafiz Ibne Hajar  ne At Talkhees-al-Habeer (V1 P78) mein za'ef kaha hai. Imam Nawawi aur Imam Ibnul Qaiyyim  farmate hain ke Rasool Allah  ka wazoo ka tariqa chullu se adha paani mu'n mein aur aadha naak mein daalna hai. (Al Majmua: V1 P397; Zaad-al-Ma'ad: V1 P192)

❁ Kulli aur naak mein paani daalne ke liye alag alag paani lene ka saboot bhi ek (1) aur hadees mein hai. Shaqeeq bin Salama  se riwayat hai ke maine Ali aur Usman  ko dekha, unho'n ne wazoo kiya, 3-3 dafa (azaa ko dhote hue) phir dono ne farmaya: Nabi-e-Akram  ne isi tarah wazoo kiya tha aur (Shaqeeq ne) bayaan kiya ke in dono ne kulli aur naak ke liye alag-alag paani liya tha. (At-Tareekh-al-Kabeer by Ibne Abi Khaithma: P588, H1410 [Sanad Hasan Lizaatah])

❁ Rasool Allah  ne farmaya: "Kano'n ka taalluq sar se hai". (Daraqutni: V1 P98 H327 [Sanad Qawee]) Ibne Jauzi  ne is riwayat ke saheeh hone ki taraf ishara kiya hai. (At Tehqeeq Fee Ikhtilaaf-ul-Hadees li Ibne Jauzi: V1 P94-95, H153)

❁ Is ka matlab ye hai ke kano'n ke liye nae paani ki zaroorat nahi.⁹²

Kano'n ke masah ke liye nayaa paani lene waali riwayat ko Haafiz Ibne Hajar  ne Baloogh-ul-Maram H37 mein shaaz qaraar diya hai.

❁ Haafiz Ibne Qaiyyim  farmate hain ke (guddi ke neeche) garden ke (alag) masah ke baare mein qatan koi saheeh hadees nahi hai.⁹³ (Zaad-ul-

⁹² Aur ye maane bhi ho sakta hai ke kaano'n ka hukm chehre waala nahi ke unhe'n dhoya jaae, balke inka hukm sar waala hai. Yaane inka masah kiya jaae. Wallahu aalam (و ع)

⁹³ Sar aur kaano'n ke masah ke baad ulte haatho'n ke saath garden ka masah kisi saheeh-o-maqbool hadees se saabit nahi hai. (ع ز)

Ma'ad: V1 P195) Gardan ke masah ki riwayat ke mutaalliq Imam Nawavi farmate hain: Ye Hadees bil-ittefaq Zaeef hai.

Wazoo Ke Baad Ki Masnoon Dua'e'n:

Rasool Allah ﷺ ne farmaya: "Tum mein se koi bhi shakhs aisa nahi ke jo poora wazoo kare, phir ye kahe:

Tum mein se koi shakhs aisa nahi ke jo poora wazoo kare, phir kahe:

Main gawaahi deta hu'n ke Allah أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

(Muslim: H234)

deta hu'n ke Muhammad ﷺ Allah ke band aur rasool hain.

Magar uske liye jannat ke aatho'n darwaaze khol diye jaate hain, ke jisse chaahe daakhil ho. (Muslim: H234)

• Abu Dawood ki ek (1) riwayat mein is dua ko asmaan ki taraf nazar utha kar padhne ka zikar hai magar ye riwayat saheeh nahi. Is mein Abu Aqeel ke chacha-zaad bhai majhool hai. (Abu Dawood: H170 [Sanad Zaeef])

Wazoo Ke Baad Ye Dua Padhe'n:

Aye Allah! Tu apni tamaam-tar taarifaat ke saath (har aeb se) paak hai. Main gawaahi deta hu'n ke tere siwa koi saccha maabood nahi hai. Main tujhse bakhshish maangta hu'n aur tere huzoor tauba karta hu'n.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

(A'amal Al Yaum wal Lailah lin Nisaai: 81 [Saheeh]; Sunan-al-Kubra lin Nasai: 9909 [Sanad Hasan wa A'alah an Nisaai]; H2072) Mustadrak lil Haakim: V1 P564

Muslim ki shart par Saheeh hai: Zahbi, Imam Haakim ne, Haafiz Zahbi ne aur Ibne Hajar ne (At-Talkhees-al-Habeer: V1 P102) main ise Saheeh kaha hai)

Wazoo Ki Khud-saakhta Duae'n:

Rasool Allah ﷺ ki sunnat se wazoo ke shuru mein (Bismillah) aur baad mein shadatain ka padhna saabit hai. Lekin baaz log wazoo mein har azoo dhote waqt ek-ek dua padhte hain aur wo dua'e'n murawwaja kutub-e-namaz mein paai jaati hain. Waazeh ho ke ye dua'e'n sunnat paak aur Sahaba Ikraam ؓ ke amal se saabit nahi hai. Allah Ta'ala ne jab apne Rasool Akram ﷺ par deen mukammil kar diya to phir deeni aur sharai umoor mein kami-beshi karna kisi ummati ke liye hargiz jaaez nahi hai.

Imam Nawavi aur Ibnul Qaiyyim ؒ farmate hain: "Har azoo ke liye makhsoos azkaar ke baare mein Rasool Allah ﷺ se koi cheez saabit nahi hai". (Zaad-ul-Ma'ad: V1 P195)

Wazoo Ke Deegar Masaael:

Wazoo ke aazaa ka 2-2 baar aur 1-1 baar hona bhi aaya hai, lekin Nabi-e-Rahmat ﷺ aur Sahaba Ikraam ؓ ka aksar amal 3-3 baar dhona par raha hai. Ibne Hazam ؒ farmate hain ke sab ulama ka ittefaq hai ke aazaa ka 1-1 baar dhona bhi kaafi hai.

Ek eraabi ne Rasool Allah ﷺ ki khidmat mein Haazir ho kar wazoo ki kaefiyat daryaaft ki to aapne ise aazaa ka 3-3 baar dona sikhaya aur farmaya: Is tarah kaamil wazoo hai. Phir jo shakhs is (3-3 baar dhona) par ziyada kare yaa (you'n) kami kare (ke kisi azoo ko chod daale yaa poora naa kare) pas tehqeeq usne (tark-e-sunnat ki bina par) bura kiya aur (masnoon hadd se tajawuz karke) ziyadati ki aur (Rasool Allah ﷺ ki mukhalifat karke apni jaan par) zulm kiya. (Abu Dawood: H135 [Sanad Hasan]; Nasai: H140) Imam Ibne Khuzaima ne (H174) mein aur Imam Nawavi ؒ (Al Majmua: V1 P438) mein ise Saheeh, jabke Imam Hafiz Ibne Hajar ne (At-Talkhees-al-Habeer: V1 P83) mein Jaiyyad kaha hai

Masnoon Wazoo Se Gunaaho'n Ki Bakhshish:

Rasool Allah ﷺ ne farmaya: “Jis waqt banda-e-momin wazoo shuru karta hai, phir kulli karta hai aur naak jhaadta hai to uske mu'n aur naak ke gunaah nikal jaate hain. Phir jis waqt chehra dhota hai, uske chehre ke gunaah nikal jaate hain. Chehra dhote waqt gunaah daadhi ke kinaro'n se bhi girte hain aur jis waqt wo kohniyo'n samet haath dhota hai to uske dono haatho'n se gunaah nikal jaate hain. Yaha'n tak ke dono haatho'n ke nakhuno'n ke neeche se bhi nikal jaate hain. Phir jis waqt masah karta hai to uske baalo'n ke kinaro'n se gunaah nikal jaate hain. Phir jis waqt paao'n dhota hai to uske dono paao'n se gunaah nikal jaate hain. Yaha'n tak ke dono paao'n ke nakhno'n ke neeche se bhi nikal jaate hain. Phir uske baad agar wo khada hua aur namaz padhi, Allah Ta'ala ki taareef, sana aur buzurgi you'n bayaan ki jaise uska haq hai aur apna dil Allah Ta'ala ki yaad ke liye faarigh kiya to wo gunaaho'n se is tarah (paak hokar) laut-ta hai jaise wo us din (paak) tha jab use uski maa ne janaa tha”. (Muslim: H832; Nasai: H103) mein chehra ke saath aankho'n ki palko'n ke neeche se aur sar ke masah ke saath kano'n ke gunaah nikal jaane ka tazkirah bhi maujood hai.

Ek shakhs ne Rasool Allah ﷺ se poocha ke aap apni ummat ko (maidan-e-hashar mein) doosri ummato'n (ke be-shumaar logo'n) se kis tarah pehchaanenge to Aap ﷺ ne farmaya: “Mere ummati wazoo ke asar se safed (nuraani) chehre aur safed (noorani) haath paao'n waale honge. Is tarah unke siwa aur koi nahi hoga”. (Muslim: H247-248)

Khushk Ediyo'n Ko Azaab:

Abdullah bin Umar ؓ se riwayat hai ke ham Rasool Allah ﷺ ke saath Makkah se Madinah ki taraf laute. Raaste mein hame'n paani mila. Ham mein se 1 jamaat ne namaz asr ke liye jald baazi mein wazoo kiya. Unki ediyaa'n khushk thee'n unko paani nahi pohonchta tha. Rasool Allah ﷺ ne farmaya: “(Khushk) ediyo'n ke liye aag se khArbi hai. Pas wazoo poora kiya karo”. (Muslim: H241)

Is hadees se maaloomb hua ke wazoo badi ehtiyaat se sanwaar⁹⁴ kar aur poora karna chaahiye. Aaza ko khoob acchi tarah aur 3-3 baar dhona chaahiye taake zarra barabar jagah bhi khushk na rahe.

Ek Shakhs ne wazoo kiya aur apne qadm par nakhun ke baraabar jagah khushk choddi. Nabi-e-Akram ﷺ ne use dekh kar farmaya: “Waapas jaa aur acchi tarah wazoo kar”. (Muslim: H243)

Wazoo Se Bulandi-e-Darajaat:

Rasool Allah ﷺ ne farmaya: “Tahaarat aadha imaan hai”. (Muslim: H223)

Syedna Abu Huraira ؓ se riwayat hai ke maine apne dili dost Muhammad ؐ ko ye farmate hue suna: “(Jannat mein) Momin ka zewar (noor) waha’n tak pohonchega jaha’n tak wazoo ka paani pohonchta hai”. (Muslim: H250)

Rasool Allah ﷺ ne farmaya: “Main tumhe’n wo cheez na bataau’n ke jiske sabab Allah Ta’ala gunaah mitaata hai aur darjaat buland karta hai?” Sahaba Ikraam ؓ ne arz kiya: “Kyou’n nahi, aye Allah ke Rasool! (irshad farmae’n)”.

Aap ؐ ne farmaya: “Mashaqqat (bimaari yaa sardi waghaira) ke waqt kaamil aur sanwaar kar wazoo karna, masjido’n ki taraf uthne waale qadmo’n ka ziyaada hona aur namaz ke baad namaz ka intezaar karna (gunaah mitaata hai aur darajaat buland karta hai)”. (Muslim: H251)

Tahiyyatul Wazoo Karne Ki Fazeelat:

Rasool Allah ﷺ ne farmaya: “Jo shakhs wazoo kare aur khoob sanwaar kar accha wazoo kare. Phir khada ho kar dil aur mu’n se (zaahiri-o-baatini taur par) mutawajje ho kar 2 rakat (nafil) namaz adaa kare to uske liye jannat waajib hojati hai”. (Muslim: H234)

⁹⁴ T: (سَوَّار) Banaao, durusti, islaah [Rekhta]

Syedna Abu Huraira  bayaan karte hain ke Rasool Allah  ne namaz-e-fajr ke waqt Bilal  se farmaya: “Aye Bilal! Mere saamne apna wo amal bayaan kar jo toone islam mein kiya aur jis par tujhe sawaab ki bohot ziyada ummeed hai, kyonke maine apne aage jannat mein teri jootiyo’n ki awaaz suni hai”.

Bilal  ne arz kiya: “Mere nazdeek jis amal par mujhe (sawaab ki) bohot ziyada ummeed hai. Wo ye hai ke maine raat yaa din main jab bhi wazoo kiya to us wazoo ke saath jis qadr nafil namaz mere muqaddar mein thi zaroor padhi (yaane har wazoo ke baad nawaafil padhe)” . (Bukhari: 1149; Muslim: H2458)

Ek Wazoo Se Kai Namaze’n Aadaa Karna:

Syedna Bareeda  se riwayat hai ke fatah Makkah ke din Rasool Allah  ne kai namaze’n 1 wazoo se padhe’n aur mauzo’n par masah bhi kiya.

Syedna Umar Farooq  ne arz kiya: “Aye Allah ke Rasool ! Aaj ke din Aap ne wo kaam kiya jo Aap pehle nahi kiya karte the”. Aap  ne farmaya: “Aye Umar maine aisa jaan bujh kar kya. (taake logo’n ko ek (1) wazoo se kai namaze’n padhne ka jawaaz maaloom ho jaae)”. (Muslim: H277)

Maaloom hua wazoo qaaem hone ki soorat mein har namaz ke liye wazoo farz nahi, balke afzal hai.

Doodh Peene Se Kulli Karna:

Beshak Rasool Allah  ne doodh pya, phir kulli ki aur farmaya: “Is mein chiknai hai”. (Bukhari: H211; Muslim: H358)

Aapne bakri ka shaana khaya uske baad namaz padhi aur dobara wazoo na kiya. (Bukhari: H207; Muslim: H354)

Aap ne sattu khaya phir kulli karke namaz padhi aur wazoo nahi kiya. (Bukhari: H209)

Mauzo'n Waghaira Par Masah Ke Mutaalliq Ahkaam-o-Masaael:

Syedna Mughaira bin Shu'ba رضي الله عنه kehte hain:

Main ek (1) safar mein Nabi-e-Akram ﷺ ke hamrah tha. Maine wazoo ke waqt chaha ke Aap ﷺ ke dono mauze utaar du'n". Aap ﷺ ne farmaya:" Unhe'n rehne do, maine unhe'n tahaarat ki haalat mein pehna tha". Phir Aap ﷺ ne un par masah kiya.⁹⁵

كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَفَرٍ فَأُهْوَيْتُ لِأَنْزَعِ خُفَّيْهِ فَقَالَ: دَعُهُمَا فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ، فَمَسَحَ عَلَيْهِمَا.

(Bukhari: 206)

Shuraih bin Haani رضي الله عنه farmate hain: Main ne Syedna Ali رضي الله عنه se mauzo'n par masah karne ke muddat ke mutaalliq poocha to Syedna Ali رضي الله عنه ne farmaya: "Rasool Allah ﷺ ne musaafir ke liye (masah ki muddat) teen din-raat aur muqem ke liye ek (1) din-raat muqarrar farmai hai". (Muslim: H276)⁹⁶

Syedna Safwaan bin Assaal رضي الله عنه kehte hain ke haalat-e-safar mein Rasool Allah ﷺ hame'n hukm dete ke ham apne mauze 3 din aur 3 rato'n tak paakhana, peshab yaa sone ki wajah se na utare'n (balke un par masah kare'n) haa'n janaabat ki soorat mein (mauze utarne ka hukm dete). (Tirmizi: H96 [Sanad Hasan]; Nasai: H127) Imam Tirmizi ne Ibne Khuzaima ne H196

⁹⁵ Maozo'n se muraad naram chamde ki jurabe'n hain. (ع ر)

⁹⁶ Imam Nawavi, Imam Auzaai aur Imam Ahmad رضي الله عنه kehte hain ke masah ki muddat mauze pehenne ke baad wazoo ke toot jaane se nahi balke pehla masah karne se shuru hoti hai. Yaane agar ek (1) shakhs namaz-e-fajr ke liye wazoo karta hai aur mauze yaa jurabe'n pahen leta hai, phir namaz-e-zohar ke liye wazoo karte waqt isne mauzo'n yaa juraabo'n par masah kiya to agle din ki namaz-e-zohar tak wo masah kar sakta hai. (muallif)

mein Ibne Hibban ne (Al Mawaarid: H179) mein Imam Nawawi رحمہ اللہ ne (Al Majmua: V1 P479) mein ise Saheeh kaha hai.

Is hadees se maaloom hua ke Junmbi hona masah ki muddat ko khatam kar deta hai. Is liye ghusl-e-janaabat mein mauze utarna laazim hai. albatta bol-o-baraaz aur neend ke baad mauze naa utaare jaae'n, balke muaiyyana muddat tak un par masah kiya jaa sakta hai.

Juraabo'n Par Masah Karne Ka Bayaan:

Syedna Sauban رحمہ اللہ riwayat karte hain:

Rasool Allah ﷺ ne wazoo karte waqt Sahaba Ikraam رضی اللہ عنہم ko pagdiyo'n aur jurabo'n par masah karne ka hukm diya.

أَمَرَهُمْ أَنْ يَسْخُوا عَلَى الْعَصَائِبِ وَالتَّسَاخِينِ.
((Abu Dawood: H146 [Sanad Saheeh]))

Ise Imam Haakim ne (Al Mustadrak: V1 P169) mein aur Hafiz Zahbi ne Saheeh kaha hai.⁹⁷

Sahaba Ikraam رضی اللہ عنہم ka Jurabo'n Par Masah Karna:

Syedna Uqba bin Amr رضی اللہ عنہ aur Abu Saeed Ansari رضی اللہ عنہ ne apni jurabo'n par masah kiya. (Musannaf Ibne Abi Shaiba: V1 P189 H1987 [sanad Saheeh])

Syedna Amr bin Harees رضی اللہ عنہ farmate hain: "Syedna Ali رضی اللہ عنہ ne peshab kiya, phir wazoo karte hue aapne apni jurabo'n par jo jootiyo'n (chappalo'n) mein thee'n masah kiya". (Ibn Abi Shaiba: V1 P189 H1986; Ibnul Munzir Fil Ausat: V1 P462 [Sanad Saheeh])

Ibne Hazam رحمہ اللہ ne 12 Sahaba Ikraam رضی اللہ عنہم se jurabo'n par masah karna zikar kiya hai. Jin mein Syedna Abdullah bin Masood, Syedna Saad bin abi Waqaas aur Syedna Amr bin Harees رضی اللہ عنہ bhi shaamil hain. Isi tarah

⁹⁷ Har is juraab par masah karna durust hai jo saatir-e-qadam ho. Yaane jis mein paao'n nazar naa aae'n. Waalhu aalam (ع ر)

Syedna Sahal bin Saad ؓ jurabo'n par masah kiya karte the. (Ibne Abi Shaiba: V1 P 172; doosra nuskha: V1 P189 H1990 [Sanad Hasan])

Syedna Abu Umaama ؓ bhi jurabo'n par masah kiya karte the. (Ibne Abi Shaiba: V1 P172; doosra nuskha: V1 P188 H1979 [Sanad Hasan])

Ibne Qadaama kehte hainke Sahaba Ikraam ؓ ka juraabo'n par masah ke jawaaz par ijmaa hai. (Al Mughni by Ibne Qadaama: V1 P332 masla: 426)

Lughat Arab mein "Jurb" Ke Maane"

Arbi Lughat ki motabar kibat Qaamoos (V1 P46) mein hai: "Har wo cheez jo paaon par pehni jaae, juraab (juraab) hai". "Taj-ul-Uroos" mein hai: "Jo cheez lifaafe ki tarah paaon par pahen len wo juraab hai". Allama Ainee likhte hai juraab bate hue oon se banai jaati hai aur paaon mein takhne se upar tak pehni jaati hai.

'Aa'rizat-ul-Ahwazi' mein shaareh hadees Imam Abu Bakar ibne Arbi ؓ tehreer farmate hain: "Juraab wo cheez hai jo paaon ko dhaapne ke liye oon ki banaai jaati hai.

'Umdatur Raaya' mein hai "Jurabe'n rooi yaane soot ki hoti hain aur baalo'n ki bhi banti hain".

'Ghayatul Maqsood' mein hai ke: "Jurabe'n chamde ki, Soof ki aur soot ki bhi hoti hain".

Pas saabit hua ke Ju-rab (juraab) lifaafe yaa libaas ko kehte hain wo libaas khwah charmi⁹⁸ ho, yaa sooti⁹⁹ ho yaa ooni ham us par masah karsakte hain.

⁹⁸ T: (چرمی) Chamde ka [Rekhta]

⁹⁹ T: (سوتی) Soot ke dhaage ka banaa hua, soot ka, made of cotton [Rekhta]

Pagdi Par Masah:

Syedna Amr bin Umaiyya ؓ riwayat karte hain ke Rasool Allah ﷺ ne pagdi par masah farmaya. (Bukhari: H205)

Isi tarah Syedna Bilal ؓ bayaan karte hain ke Rasool Allah ﷺ ne mauzo'n aur pagdi par masah kiya. (Muslim: H275)

Nawaaqiz Wazoo

Ibne Umar ؓ riwayat karte hain ke Rasool Allah ﷺ ne farmaya:

Wazoo ke baghair namaz qubool nahi ki jaati.

لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طَهْوَرٍ
(Muslim: H224)

Syedna Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "Jis shakhs ka wazoo toot jaae, jab tak wo wazoo naa kare Allah Ta'ala uski namaz qubool nahi karta". (Bukhari: H135; Muslim: H225)

Mazee Khaarij Hone Se Wazoo:

Syedna Miqdad ؓ ne Rasool Allah ﷺ se daryaaft kiya ke mazee khaarij hone se ghusl waajib hota hai yaa nahi?

To Aap ﷺ ne mazee kharij hone se ghusl waajib qaraar naa diya. Balke farmaya: "Apna azoo-e-makhsoos dho daal aur wazoo kar". (Bukhari: H269; Muslim: H303)

Sharmgaah Ko Haath Lagaane Se Wazoo:

Nabi-e-Akram ﷺ ne farmaya: "Jo shakhs sharmgah ko haath lagaae, pas wo wazoo kare". (Abu Dawood: H181 [Sanad Hasan] Muwatta Imam Maalik: V1 P42 ke shawahed se Saheeh)¹⁰⁰

¹⁰⁰ Imam Tirmizi ne H82 mein ise Hasan Saheeh kaha hai. Yaane kapde ke baghair baraah-e-raast haath lage. Wallahu A'alam (ع د)

Neend Se Wazoo:

Syedna Safwan bin Assaal ﷺ se riwayat hai ke Rasool Allah ﷺ hame'n hukm dete the ke ham safar mein apne mauze 3 din raat naa utaare'n, lekin, peshab, paa-khaane aur neend mein ham unhe'n pehne rakhe'n. (Tirmizi: H96 [Hasan Saheeh]). Ibne Khuzaima ne: (H17-193-196) (Saheeh kaha) aur Ibne Hibban ne (Al Ehsan: H1097) mein Saheeh kaha. Is hadees se maaloom hua ke neend se wazoo toot jaata hai.

Syedna Abu Huriara ﷺ farmate hain ke jo shakhs so jaae, is par wazoo waajib hai. (Musnad A'li bin Jaa'd: V3 P336 [Hasan]; doosra nuskha: V 1P637 H1501 [Sanad Saheeh]; teesra nuskha: H1452)

Syedna Anas ﷺ farmate hain: "Ashaab-e-Rasool ﷺ namaz-e-isha ke intezaar mein baithe-baithe oonghte the aur wazoo kiye baghair namaz adaa kar lete the". (Muslim: H376) ¹⁰¹

Hawaa Kharij Hone Se Wazoo:

Rasool Allah ﷺ ke saamne ek (1) aise shakhs ki haalat bayaan ki gai jaise khayaal aaya ke namaz mein iski hawa khaarij hui hai to Nabi-e-Akram ﷺ ne farmaya: "Namaz us waqt tak na tode jab tak (hawa nikalne ki) awaaz na sun le yaa use badboo mehsoos ho". (Bukhari: H137)

Is hadees se maaloom hua ke jab tak hawa kharij hone ka mukammil yaqeen naa ho jaae, wazoo nahi toot-ta. Lehaza jise wahem ki bimaari ho, use bhi jaan lena chaahiye ke wazoo ek (1) haqiqat hai, ek (1) yaqeen hai aur ye yaqeen hi se toot-ta hai, shak yaa wahem se nahi. Yaad rahe ke hawa nikalne se wazoo toot jaata hai. Chaahe thodi nikle yaa ziyaada. Awaaz se nikle yaa be-awaaz, lehaza darj-e-baala hadees ka taalluq sirf is mareez se hai, jise wahem aur shak ki bimaari hai. Bechaare ki hawa nahi nikle magar ye samajhta hai ke shayad nikal gai hai. Bimaar par sehat-mand ko qiyaas karna saheeh nahi hai.

¹⁰¹ Tek lagaakar yaa let kar sone se wazoo tootega. Baithe baithe oo'nghe se nahi (ع ج)

Qae Nakseer Aur Wazoo:

Qae yaa nakseer aane se wazoo toot jaane waali riwayat ko jo Baloogh-ul-Maram aur Ibne Majah (H1221) mein hai. Imam Ahmad aur deegar mohaddiseen ne zaef kaha hai, balke is silsile ki tamaam riwayat sakht zaef hain. Lehaza “Baraa-at-e-Asliya” par amal karte hue ye kaha jaa sakta hai ke khoon nikalne se wazoo faasid nahi hota. Iski taaeed is waaqia se bhi hoti hai, jo ghazwa-e-zaat-ur-riqaa mein pesh aaya. Jab ek Ansaari Sahaabi raat ko namaz padh rahe the, kisi dushman ne un par 3 teer chalaae jin ki wajah se wo sakht zakhmi ho gae aur unke jism se khoon behne laga magar iske bawujood wo apni namaz mein mashghool rahe. (Abu Dawood: H198 [Sanad Hasan])

Ise Imam Haakim ne (Al Mustadrak: V1 P56) mein aur Imam Zahbi ne Saheeh kaha hai. Ibne Khuzaima ne (H36) aur Ibne Hibban ne (Al Mawaarid: H1093) aur Alqah-al-Bukhari ne (1762) se pehle.

Ye ho-hi nahi sakta ke Rasool Allah ﷺ ko is waqa ka ilm na hua ho yaa aap ko ilm hua aur aapne unhe’n namaz lautane yaa khoon behne se wazoo toot jaane ka masla bataya magar ham tak ye khabar pohonchi ho.

Isi tarah jab Umar ؓ zakhmi kiye gae to aap isi haalat mein namaz padhte rahe halaanke aapke jism se khoon jaari tha. (Muwatta Imam Maalik: V1 P39-40 H86 [Sanad Saheeh]; Sunan Kubra lil Bayhaqi: Al Haiz: V1 P357, H1673). Hafiz Ibne Hajar ne (Fathul Baari: V1 P181) mein ise Saheeh kaha hai.

Is se maaloom hua ke sharmgah ke siwaa khoon ka behna naaqis-e-wazoo nahi hai.

Rasool Allah ﷺ ne farmaya: “Agar namaz mein wazoo tuth jaae to naak par haath rakh kar lauto”. (Abu Dawood: H1114 [Saheeh]) Ise Imam Haakim ne (Al Mustadrak: V1 P184) mein aur Imam Zahbi ne Saheeh kaha hai.

Tayyammum Ka Bayaan

Paani na milne ki soorat mein, tahaarat ki niyyat se paak mitti ka qasd karke use haatho'n aur chehre pare malna tayammum kehlaata hai.

Paani na milne ki kai surate'n hain masalan musaafir ko safar mein paani na mile. Ya paani ke muqam tak pohonche par namaz ke faut ho jaane ka khatra ho yaa wazoo karne se mareez ko marz ki ziyaadati ka khauf ho yaa paani haasil karne mein jaan ka dar ho. Masalan: Ghar mein paani nahi hai, baahar curfew naafiz hai, yaa paani laane mein kisi dushman yaa darinde se jaan ka andesha ho to aisi soorat mein ham tayammum kar sakte hain. Khwah ye mawaane¹⁰² barso'n qaaem rahe'n, tayammum bhi badastur jaaez rahe ga.

Rasool Allah ﷺ ne farmaya:

Paak mitti musalman ka wazoo hai agarche das (10) baras paani na paae.

الصَّعِيدُ الطَّيِّبُ وَضُوءُ الْمُسْلِمِ وَلَوْ إِلَى عَشْرِ سِنِينَ.
((Abu Dawood: H332; Tirmizi: H124)).

Ise Imam Tirmizi, Imam Haakim (V1 P176, 177) Imam Ibne Hibban ne Saheeh kaha

Janaabat Ki Haalat Mein Taiyammum:

Syedna Imran رضي الله عنه riwayat karte hain ke ham Rasool Allah ﷺ ke saath safar mein the. Aap ﷺ ne logo'n ko namaz padhaai. Jab namaz mukammil karli to achanak aapki nazar ek (1) aadmi par padi jo logo'n se alag baitha hua tha aur isne logo'n ke saath namaz nahi padhi thi. Rasool Allah ﷺ ne usse poocha: "Aye falaa'n! Logo'n ke saath namaz padhne se tujhe kis cheez ne roka?" Usne kaha: "Mujhe janaabat pohonchi aur paani naa mil saka". Aap ﷺ ne farmaya: "Tujh par mitti (se tayammum karna) laazim hai, pas wo tere liye kaafi hai". (Bukhari: H344; Muslim: H682)

¹⁰² T: (معنى) Maane ki jamaa, matlab, mansha, mafhoom [Rekhta]

Syedna Ibne Abbas رضي الله عنه farmate hain ke sardi ka mausam tha, ek (1) aadmi ghusl-e-janaabat ki zaroorat pesh hai. Usne us baare main daryaaft kiya to use ghusl karne ko kaha gaya. Usne ghusl kiya jis se uski maut waaqe hogai. Jab us Waaqia ka zikar Rasool Allah ﷺ se kiya gaya to Aapne Farmaya: “Un logo’n ne use maar dala. Allah unhe’n maare, beshak Allah Ta’ala ne mitti ko paak karne wala banaya hai. (wo Tayammum kar leta)”. (Saheeh Ibne Khuzaima: H273 [Sanad Hasan]) Imam Ibne Khuzaima ne Ibne Hibban ne (Al Mawaarid: H201) mein, Haakim ne (Al Mustadrak: V1 P165) mein aur Haafiz Zahbi ne ise Saheeh kaha hai. ‘وأخطأ من ضعفه’

Abdullah bin Umar رضي الله عنه ne farmaya: “Agar zakhm par patti baandhi hui ho to wazoo karte waqt patti par masah karle aur ird-gird ko dhole”. (Sunan-al-Kubra lil Bayhaqi: V1 P228 [Sanad Hasan] H1079), Imam Bayhaqi ne ise Saheeh kaha hai. (Taqaddam: P98-99)

Maaloom hua ke agar kisi kamzor yaa bimaar aadmi ko ehtelaam ho jaae aur ghusl karna uske liye halaakat yaa bimaari ka mojiib ho to use tayammum karke namaz padhn leni chaahiye. Nez ye bhi saabit hua ke zakhmo’n aur phodo’n waghaira ki patti par masah kar lena durust hai aur mohtalim¹⁰³, haiz aur nifaas se faarigh hone waali aurate’n bhi ba-waqt-e-zaroorat tayammum karke namaz padh sakti hain. Is liye ke tayammum uzr ki haalat mein wazoo aur ghusl dono ka qaaem muqam hai.

Tayammum Ka Tariqa

❁ Syedna Ammaar رضي الله عنه bayaan karte hain ke mujhe Rasool Allah ﷺ ne kisi kaam ke liye bheja main (safar ki haalat mein) junmbi ho gaya aur paani naa milne ki wajah se jaanwar ki tarah khaak par lot-pot hua aur namaz padhli. Phir (safar se) aakar ye haal Rasool Allah ﷺ ke saamne bayaan kiya to Aap ﷺ ne farmaya: “Tumhare liye sirf yehi kaafi tha ke

¹⁰³ T: (مُحْتَلِمٌ) Wo jise ehtelaam ho jaae [Rekhta]

tu you'n kar leta (phir Aap ne use amali taur par you'n karke dikhaaya)".

Aur Nabi ﷺ ne apne dono haath zameen par maare, phir unhe'n jhaada, phir unke saath apne mu'n aur haatho'n (ki pusht) par masah kiya.

وَضَرَبَ بِيَدَيْهِ إِلَى الْأَرْضِ فَمَسَحَ
وَجْهَهُ وَكَفْفَهُ.

(Bukhari: H347; Muslim: H368)

Bukhari ki riwayat 338 mein masah karne se pehle haatho'n mein phoo'nk maarne ka bhi zikr hai

Yaane ulte haath se seedhe haath par aur seedhe haath se ulte haath par masah kiya, phir dono haatho'n se chehre ka masah kiya.

✽ Tayammum ke baare mein Quran-e-Majeed mein irshad-e-Baari Ta'ala hai:

Paak Mitti Se Tayammum Karo.

فَكَيْسُوا صَعِيدًا طَيِّبًا.

(Surah-an-Nisa: 43)

Is aayat ki roo se tayammum, paak mitti se karna chaahiye.

✽ Tayammum jaise mitti se jaaez hai, usi tarah shor¹⁰⁴ waali zameen ki sateh se aur ret se bhi jaaez hai.

✽ Wazoo ki tarah ek (1) tayammum se kai namaze'n padh sakte hain, kyonke tayammum wazoo ka qaaem muqam hai.

✽ Jin cheezo'n se wazoo toot-ta hai, unhi cheezo'n se tayammum bhi toot jaata hai.

✽ Tayammum ke saath namaz padh lene ke baad agar namaz ke waqt hi paani mil jaae to use baa-wazoo ho kar namaz dohraane yaa naa dohraane ka ikhtiyaar hai. Albatta dohraana behtar hai, balke usme dohra (2 namazo'n ka) ajar hai. (Nasai: H433) Imam Haakim ne (Al Mustadrak:

¹⁰⁴ T: Banjar, jis mein khaar itni ziyaada ho ke kheti-baadi na ho sake [Rekhta]

V1 P178) mein aur Hafiz Zahbi ne ise Bukhari aur Muslim ki shart par Saheeh kaha hai.

Namaazi Ka Libaas

Rasool Allah ﷺ ne farmaya:

Koi shakhs ek (1) kapde mein is
tarah namaz naa padhe ke uske
kandhe nange ho'n.

لَا يُصَلِّي أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى
عَاتِقَيْهِ شَيْءٌ..

(Bukhari: H359; Muslim: H516)

Amr bin Abu Salama ؓ bayaan karte hain ke maine Rasool Allah ﷺ ko
Umme Salama ؓ ke ghar mein ek (1) hi kapde mein lipte hue namaz
padhte dekha. Ke Aap ne uski dono tarfe'n apne kandho'n par rakhi hui
thee'n. (Bukhari: H354-356; Muslim: H517)

Sahaba Ikraam ؓ Nabi-e-Akram ﷺ ke saath namaz padhte the aur wo
apne tehbandon ko chote hone ke sabab apni gardano'n par baandhe
hue hote the aur auraton se keh diya gaya tha ke jab tak mard seedhe
ho kar baith naa jaa'e'n-us-waqt tak tum apne sar sajde se naa uthaana.
(Bukhari: H362) ¹⁰⁵

Muhammad bin Munkadir ؓ bayaan karte hain ke main Jaabir bin
Abdullah ؓ ke paas aaya to wo ek (1) kapde mein lipte hue namaz
padh rahe the aur unki chadar ek (1) taraf taraf rakhi hui thi. Jab wo
namaz se faarigh hue to hamne unse kaha: Aye Abu Abdullah! Aapki
chadar padi rehti hai aur aap namaz padh lete hain to unho'n ne
farmaya: "Haa'n, Main ne Nabi-e-Kareem ﷺ ko isi tarah namaz padhte

¹⁰⁵ Ye hukm is liye diya gaya ke agli saff waalo'n ke muqam-e-satar par
pichli saff waalo'n (khawateen) ki nazar naa padey. Yaad rahe ke ahed-
e-nabuwwat mein khawateen pichli saffo'n mein namaz adaa kiya karti
thee'n. (ع ٢)

dekha hai aur maine ye chaha ke (aisa hi karu'n taake) tumhare jaise jaahil mujhe (is tarah namaz padhte hue) dekh le'n". (Bukhari: H370) ¹⁰⁶

Ibne Abi Shaiba (V2 P259 H6483) ne Saheeh Sanad ke saath Syedna Ibne Umar  se riwayat kiya ke wo namaz mein sadal¹⁰⁷ karne ko yahood ki mukhalifat mein makrooh samajhte the aur farmate ke yahoodi sadal karte hain.

Ibne Abi Shaiba (H6480) ne Saheeh Sanad ke saath riwayat kiya hai ke Syedna Ali  ne kuch logo'n ko namaz mein Sadal karte hue dekha to farmaya: "Goya ye yahoodi hain, jo apne ibaadat khaane se bahar aae hain".

Maaloom hua ke namaz mein yahoodiyo'n ki tarah garden mein kapda latkaana (sadal karna) jaez nahi hai.

Sadal ye hai ke (sar, yaa) kandho'n par is tarah kapda daala jae ke wo dono taraf latakta rahe. ¹⁰⁸

Rasool Allah  ke saath aurate'n namaz-e-fajr adaa kartee'n to wo apni chadaro'n mein lipti hua karti thee'n. (Bukhari: H372; Muslim: H645)

Rasool Allah  ne farmaya: "Balegha aurat ki namaz odhni ke baghair nahi hoti". (Abu Dawood: As Salah: H641 [Hadees Saheeh]) Imam Ibne Khuzaima ne (H775) mein aur Ibne Hibban ne ise Saheeh kaha hai.

Ek hadees mein aaya hai ke Rasool Allah  ne farmaya: "Kya tujhe ilm nahi ke raan qaabil-e-satar cheez (sharamgah) hai?". (Abu Dawood: H4014 [Hadees Hasan])

¹⁰⁶ Arbi mein izaar tehband ko jab ke radaa is chadar ko kehte hain jo gamees ki jagah istemaal ki jae (ع))

¹⁰⁷ T: Gardan mein kapda latkaana [RSB]

¹⁰⁸ Namaz ki haalat mein chehra khula rakhne ke baare mein Nabi-e-Akram (s) ka amal Bukhari: H760 mein saabit hai. (ع))

Agar sar yaa garden par kapde ko bal de kar (lapet liya) jae, phir iske dono kinaare latke'n to ye sadal nahi hai. Wallhu A'alam (ع))

Rasool Allah ﷺ kabhi namaz mein nange paao'n khade hote aur kabhi aap ne joota pehen rakha hota tha. (Abu Dawood: H653 [Sanad Hasan]; Ibne Majah: H1038) ¹⁰⁹

Nabi-e-Akram ﷺ ne farmaya: "Jab tum namaz adaa karo to apna joota pehen lo, yaa use utaar kar apne qadmo'n ke darmiyan rakho". (Abu Dawood: As Salah: H655 [Sanad Saheeh]) Imam Haakim ne (Al Mustadrak: V1 P259-260) mein aur Haafiz Zahbi ne ise Saheeh qaraar diya hai.

Ek riwayat mein hai ke Aap ﷺ ne farmaya: "Yahoodiyo'n ki mukhalifat karo, wo joote aur mauze pehen kar namaz adaa nahi karte". (Abu Dawood: As Salah: H652 [Sanad Saheeh]) Imam Haakim ne (Al Mustadrak: V1 P260) mein aur Zahbi ne ise Saheeh kaha hai.

Nabi-e-Akram ﷺ ne farmaya: "Jab tum masjid mein aao to jooto'n ko acchi tarah (ghaur se) dekh lo, agar un mein gandagi yaa najaasat nazar aae to unhe'n zameen par acchi tarah ragdo, phir un mein namaz adaa karo". (Abu Dawood: As Salah: H650 [Sanad Saheeh]) Imam Haakim ne (Al Mustadrak: V1 P260) mein Zahbi aur Nawavi ne ise Saheeh kaha hai.

Nabi ﷺ farmate hain: "Jab tum namaz adaa karo to jooto'n ko daae'n yaa baae'n naa rakho, balke qadmo'n ke darmiyan rakho. Kyounke tumhara baaya'n doosre namazi ka daaya'n hoga. Haa'n agar baae'n jaanib koi namaazi naa ho to baae'n jaanib rakh sakte ho". (Abu Dawood: H654-655 [Sanad Saheeh]) Imam Haakim ne (Al Mustadrak: V1 P259) mein Zahbi aur Nawavi ne ise Saheeh kaha hai.

¹⁰⁹ Imam Tahaawi ne ise mutawaatir kaha hai. Tab masjido'n mein farsh kacche hote the aur jooto'n ke talwe bhi aam taur par hamwaar hote the. Jo zameen par ragadne se paak ho jaate the. Aaj aksar masjido'n mein safe'n, dariyaa'n yaa qaleen bich gae hain aur jooto'n ke talwo'n mein basa auqaat gandgi pha'ns jaati hai. Jo zameen par ragadne se nahi nikalti. Lehaza aaj agar koi shakhs joote pehen kar namaz adaa karna chaahe to ise tahaarat ka mukammil ehtemaam karna chaahiye, warna joote utaar kar namaz padhe (ع ٢)

Abdullah bin Abbas ؓ ne Abdullah bin Haaris ؓ ko dekha ke wo peeche se baalo'n ka joda baandh kar namaz padh rahe the. Abdullah bin Abbas ؓ uthe aur unka joda khol diya. Jab Ibne Haaris ؓ namaz se faarigh ho gae to Ibne Abbas ؓ ki taraf mutawajje hue aur kehne lage: "Mere sar se tumhe'n kya sarokaar tha". Ibne Abbas ؓ ne kaha: "Maine Rasool ؑ ko ye farmate hue suna hai: Beshak is tarah ke aadmi ki misaal-us-shakhs ki si hai jo mashke'n bandhi hui haalat mein namaz adaa kare". (Muslim: H492)

Ayesha ؓ se riwayat hai ke Rasool Allah ؑ ne ek (1) dhaari-daar chadar mein namaz padhi. Aapki nigha uski dhariyo'n par chali gai, jab faarigh hue to farmaya: "Meri ye chadar Abu Jaham ke paas le jao aur uski saada chadar mere paas le aao. Is (chaadar ki dhaariyo'n) ne to abhi-abhi mujhe namaz mein (khushu se) ghaafil kar diya tha". (Bukhari: H373; Muslim: H556)

Ayesha ؓ ne ghar mein ek (1) jaanib ek (1) parda latkaa rakha tha. Rasool Allah ؑ ne farmaya: "Hamse apna ye parda hataa do. Iski tasweere'n namaz mein musalsal mere saamne aati rehti hain". (Bukhari: H374)

Asr-e-haazir mein aam musalman badi aqidat aur deeni jazbe ke saath ek-dosre se badh kar naqsh-o-nigaar waale musalle ka intekhaab karte hain aur use adaab-e-ibaadat mein se khayaal karte hain. Gharo'n ke alaawa aksar masaajid mein bhi khoobsurat naqsh-o-nigaar waala musalla nazar aata hai. Balke ab to masjido'n mein isi qism ke qaleen riwaaj pakad rahe hain. Ye sab khilaaf-e-taqwa hain, ham sabko chaahiye ke apni aqidat-o-mohabbat, jazba-o-shauq aur khayalaat-o-nazariyaat ko Muhammad-ur-Rasool Allah ؑ ki paakiza taalimaat aur qudsi farmudaat ke mutaabiq banaae'n. Kyou'nke Aap ؑ hi ki itaa-at mein itaa-at-e-Ilaahiya, mohabbat-e-Rabbaniya aur qubooliyat-e-ibadaat muzmar¹¹⁰ hai.

¹¹⁰ T: (مُضْمَر) Poshida rakha gaya, chupa hua, pinhaa'n [Rekhta]

Maaloom hua naqsh-o-nigaar waale musalle par namaz padhne se ehteraaz karna chaahiye.

Sahaba Ikraam ﷺ Rasool Allah ﷺ ke peeche namaz padhte hue garmi ki shiddat se (bachne ki khaatir) sajde ki jagah par kapde ka kinaara bichaa lete the. (Bukhari: H385)

Masaajid Ke Ahkaam

Masjid Ki Fazeelat:

Syedna Osman ؓ riwayat karte hain ke Rasool Allah ﷺ ne farmaya:

Jo shakhs masjid banaae (aur) مَنْ بَنَى مَسْجِدًا، يَبْتَغِي بِهِ وَجْهَ اللَّهِ، بَنَى اللَّهُ
uske zariye Allah ki raza chaahe
to Allah uske liye bahissth mein
us (masjid) jaisa ghar banaata مِثْلَهُ فِي الْجَنَّةِ.
hai. (Bukhari: H450; Muslim: H533)

Syedna Abu Huraira ؓ bayaan karte hain ke Rasool Allah ﷺ ne farmaya: “Allah ko masjide’n bohot ziyada mehboob hain aur baazaar intihaai napasand hain”. (Muslim: H671)

Matlab ye hai ke masjide’n duniya ki tamaam jagaho’n se Allah ko ziyada mehboob aur pyari hain kyunke un mein Allah ki ibaadat hoti hai aur baazaar tamaam jagaho’n se Allah ke nazdeek nihayat naapasandida hain kyou’n ke wahaa’n hirs, tamaa’¹¹¹, jhoot, makr aur len-den mein fareb waghaira ka daur-daurah¹¹² hota hai. Yaad rahe ke kisi deeni yaa duniyawi zaroorat ke baghair baazaar mein kabhi na jaae’n aur masjido’n se bhot mohabbat kare’n.

Syedna Abu Huraira ؓ bayaan karte hain ke Rasool Allah ﷺ ne farmaya: “Jo koi din ke awwal hisse mein yaa din ke aakhri hisse mein

¹¹¹ T: (طَمَع) Laalach, hirs, bohot ziyaada khwahish [Rekhta]

¹¹² T: (دَوْر دَوْرَه) Riwaaj, chalan, waqt, zamaana [Rekhta]

masjid ki taraf jaae, Allah uske liye bahisht mein mehmaani tayyar karta hai". (Bukahri: H662; Muslim: H669)

Nabi-e-Akram ﷺ ne farmaya: "Jab tum mein se koi shakhs wazoo kare aur bohot acche tariqe se wazoo kare aur phir masjid ka qasd kare to ek (1) haath ki ungliyaa'n doosre haath ki ungliyo'n mein naa daale kyonke beshak wo-us-waqt namaz hi mein hota hai". (Abu Dawood: H562 [Hadees Hasan]) ¹¹³ Imam Haakin ne (Al Mustadrak: V1 P206) mein aur Imam Zahbi ne ise Syedna Abu Huraira رضي الله عنه se bayaan karke Saheeh kaha hai. Albatta Abu Dawood ki Kaab bin Ujrah waali riwayat ki sanad Hasan hai. (Mara'ah: H1003)

Nabi-e-Akram ﷺ ne farmaya: "Masjid mein ek (1) haath ki ungliyaa'n doosre haath ki ungliyo'n mein naa daalo". (Musnad Ahmad: V4 P241 [Saheeh]; Sunan Abu Dawood: H562 [Hadees Hasan])

Baaz Masaajid Mein Namazo'n Ka Sawaab:

Masjid-e-Aqsa mein 1 namaz 1000 namazon ke baraabar hai. (Ibne Majah: H1407 [Sanad Saheeh]). Imam Ibne Hibban ne (Al Mawaarid: H1027) mein ise Saheeh kaha hai

Masjid-e-Haraam mein 1 namaz doosri masaajid ki 100,000 (1 lakh) namazo'n se afzal hai. (Bukhari: H1190; Muslim: H1394)

Masjid-e-Nabawi mein 1 namaz (1000) hazaar namazo'n se behtar hai. (Bukhari: H1190; Muslim: H1394)

Syedna Abdullah bin Saad رضي الله عنه se riwayat hai ke maine Rasool Allah ﷺ se daryaaft kiya ke nafil namaz ghar mein padhna afzal hai yaa masjid mein. Aap ﷺ ne farmaya: "Kya tum nahi dekhte ke mera ghar masjid ke kis qadr qareeb hai. Iske bawujood farz namaz ke alaawa mujhe ghar

¹¹³ (Abu Dawood: H562 [Hadees Hasan]) Yaane tumhe'n baraabar namaz ka sawaab mil raha hota hai. Wallahu A'alam (ع ع)

mein namaz padhna ziyaada pasand hai”. (Ibne Majah: H1378 [Hadees Saheeh]) Imam Boosiri ne aur Ibne Khuzaima ne (H1202) mein ise Saheeh kaha hai.

Nabi-e-Akram ﷺ ne farmaya: “Jab tum masjid mein namaz padho to namaz ka kuch hissa (nawaafil, sunnate’n) apne gharo’n mein padho, Allah Ta’ala is namaz ke sabab ghar mein bhalaai dega”. (Muslim: H778)

Tahiyyatul Masjid (Masjid Ka Tohfa):

Syedna Abu Qataada ؓ riwayat karte hain ke Rasool Allah ﷺ ne farmaya: “Jab tum masjid mein daakhil ho to baithne se pehle 2 rakat (tahiyyatul masjid ke taur par) padha karo”. (Bukhari: H444; Muslim: H714)

Pyaz Aur Lehsan Khaa Kar Masjid Mein Naa Aao:

Rasool Allah ﷺ ne Pyaz aur lehsan se manaa kiya aur farmaya: “Jo koi in dono ko khaae to masjid ke qareeb naa aae”. Aur farmaya: “Agar tumne unhe’n khana hi hai to unhe’n pakaa kar unki boo maar lo”. (Abu Dawood: H3827 [Sanad Hasan]) Is marfoo riwayat ko Allama Albani ne Saheeh kaha hai. Albatta Syedna Umar ؓ se ye mauqoof riwayat Muslim (H567) mein maujood hai. “Kyouнке isse farishto’n ko eeza¹¹⁴ pohonchti hai”. (Muslim: H564)

Shaikh Albani ؓ farmate hain: “Kya kisi ke tasawwur mein ye baat aasakti hai ke cigarette peene wala pyaz aur lehsan ke hukm mein daakhil nahi? Sab ko maaloom hai ke cigarette ki badboo pyaz aur lehsan ki boo se kahee’n ziyada aziyyatnaak hoti hai. In dono ke khane mein koi zar bhi nahi jabke cigarette peene ke bohot se nuqsanaat hain aur koi faaeda nahi”.

“Agar kisi ko marz ki binaa par lehsan yaa pyaz istemaal karna padta ho to wo unko istemaal kar sakta hai kyouнке Rasool Allah ﷺ ne Mughaira bin Shoba ؓ ko seene ke ek (1) marz ki binaa par lehsan khaa kar masjid aane ki ijaazat di thi”. (Abu Dawood: H3826 [Hadees Saheeh]) Imam

¹¹⁴ T: (اِذًا) Aziyyat, takleef, dukh, sadma [Rekhta]

Ibne Khuzaima ne (H1672) mein aur Ibne Hibban ne (Al Mawaarid: H319) mein ise Saheeh kaha hai.

Masjid Mein Thookna:

Rasool Allah ﷺ ne farmaya: “Mujh par meri ummat ke accha aur bure aamaal pesh kiye gae. Main ne dekha ke nek aamaal mein raasta se takleef-dah cheez ko door karna bhi hai aur bure aamaal mein masjid mein thukna bhi hai, jis par mitti na daali gai ho”. (Muslim: H553) ¹¹⁵

Nabi-e-Rahmat ﷺ ne farmaya: “Masjid mein thookna gunaa hai aur uska kaffara us par mitti daal kar dafan karna hai”. (Bukhari: H415; Muslim: H552)

Masjid Mein Sona:

Abdullah bin Umar رضي الله عنه bayaan karte hain ke Nabi-e-Akram ﷺ ki masjid mein soya karte the aur wo ghair shaadi-shuda naujawan the. (Bukhari: H440)

Masjid Mein Khareed-o-Farokht:

Syedna Abu Huraira رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne farmaya: “Jab tum kisi shakhs ko masjid mein kuch bechta yaa khareedta dekho to kaho: ‘Laa Arbahallahu Tijaarataka’ ‘ لَا أَرْبَحَ اللَّهُ ’ ‘Allah teri Saudaagari mein nafaa na de’. “Aur Jis waqt tum kisi shakhs ko masjid mein gumshuda cheez ka elaan karte hue dekho to tum kaho: ‘Laa Raddahallahu A’alaika’ ‘ لَا رَدَّهَا اللَّهُ عَلَيْكَ ’ ‘Allah tujhe wo cheez na lautaae’. Kyounke masjide’n qatan is maqsad ke liye nahi banaai gae’n. (Tirmizi: Al Buyo’o: H1321 [Sanad Saheeh]) Imam Haakim ne (Al Mustadrak: V2 P56) mein aur Imam Zahbi ne ise Saheeh kaha hai.

¹¹⁵ Agar masjid ka farsh pukhta hai to thook, paani yaa kapde waghaira se saaf kiya jaaega. (ع ر)

Masjid Mein Jaane Ki Fazeelat:

Syedna Abu Omama  riwayat karte hain ke Rasool Allah  ne farmaya: “Jo Shakhs apne ghar se ba-wazoo ho kar farz namaz adaa karne ke liye masjid ke liye nikalta hai pas usko hajj ka ehraam bandhne waale ki maanind sawab milta hai”. (Abu Dawood: H558 Iski sanad Hasan hai)

Yaad rahe ke jin par baitullah ka hajj farz ho chuka hao, jab tak wo waha’n jaakar hajj na kare’n unse farziyat saaqit na hogi, khwah saari umr ba-wazoo ho kar paanchon namaze’n masjid mein jaakar padhte rahe’n, is liye Allah ki bakhshish aur ajar-o-sawab ki farawani se kisi qism ki ghalat-fehmi ka shikar nahi hona chaahiye.

Jamaat ke saath namaz padhne ka sawab apne ghar yaa baazaar mein tanha namaz padhne se (kam-az-kam) 25 darja ziyaada hai. Lehaza jab insaan acchi tarah wazoo karke masjid jaae to uske har qadam se uska darja buland hota hai aur gunaah maaf hote hain. Jab wo namaz padhta hai to farishte uske liye-us-waqt tak dua karte rehte hain jab tak wo namaz ki jagah par baitha rehta hai. Farishte kehte hain: “Aye Allah! Is par rahmat kar. Aye Allah! Is par rahem kar”. Jab tak namaazi namaz ka intezaar karta hai. Wo namaz hi mein hota hai. (Bukhari: H2119; Muslim: H649)

Syedna Jaabir  se riwayat hai ke Masjid-e-Nabawi  ke gird kuch makaan khaali hue. Banu Salama ne masjid ke qareeb muntaqil hone ka irada kiya to Aap  ne 2 dafaa farmaya: “Aye Banu Salama! Apne (maujooda) gharo’n mein tehre raho (masjid ki taraf aate waqt) tumhare qadam likhe jaate hain”. (Muslim: H665)

Masjid Mein Dil Lagaane Waale Ke Liye Azeem Khushkhabri:

Syedna Abu Huraira  riwayat karte hain, Rasool Allah  ne farmaya: “7 shakhs aise hain jinhe’n Allah Ta’ala us din (hashar mein) apne (arsh ke) saae mein rakhega. Jis din siwaae uske saae ke koi saaya nahi hoga: ① Aadil Haakim, ② Wo naujawaan jo Allah ki ibaadat mein jawaani

guzaare ③ Wo shakhs ke uska dil masjid mein atka hua ho, jis waqt namaz padh kar nikalta hai to uski taraf dobara aane ke liye betaab rehta hai. ④ Wo 2 shakhs jo (sirf) Allah Ta'ala (ki razaa) ke liye aapas mein mohabbat rakhte hain (jab) milte hain to usi ki mohabbat mein aur judaa hote hain to usi ki mohabbat mein. ⑤ Wo shqas jo tanhaai mein Allah Ta'ala ko yaad karta hai aur (ifraat-e-mohabbat yaa khashiyyat se) uski aankho'n se aasoo beh padte hain. ⑥ Wo shakhs jise kisi khandaani, khoobsurat aurat ne (buraai ke liye) bulaaya (dawat-e-gunaah di) to us shakhs ne kaha ke main Allah Ta'ala se darta hu'n. ⑦ Wo shakhs jisne Allah Ta'ala ke naam par kuch diya to use itna makhfi rakha ke uske baa'e'n haath ko ilm naa hua ke uske daae'n haath ne kya kharch kiya (khairaat ko bilkul makhfi rakhta hai)". (Bukhari: H660; Muslim: H1031)

Masaajid Mein Khushboo Ka Ehtemaam:

Ayesha Siddiqah  riwayat karti hain ke Rasool Allah  ne hukm diya: "Mohallo'n mein masjide'n banao. (jahaa'n naya mohalla abaad ho, waha'n masjid bhi banaao) aur unhe'n paak-o-saaf rakho, aur khushbo lagao". (Abu Dawood: H455 [Hadees Saheeh]; Ibne Majah: H758, H759) Imam Ibne Khuzaima ne (H1294) mein aur Ibne Hibban ne (Al Mawaarid: H306) mein ise Saheeh kaha hai

Nabi-e-Akram  ne farmaya: "Qiyaamat ki nishaniyo'n mein se ek nishani ye hai ke log masjido'n par fakhr karenge". (Abu Dawood: H449 [Sanad Saheeh] Imam Ibne Khuzaima ne (H1322) mein ise Saheeh kaha hai.

Masjid Mein Aakar Namaz Adaa Karne Waalo'n Ke Liye Khushkhabri:

Rasool Allah  ne farmaya: "Andhero'n mein (namaz ke liye) masjid ki taraf chal kar aane waalo'n ko qiyaamat ke din poore noor ki khushkhabri sunaado". (Ibne Majah: Al Masaajid: H780 [sanad Hasan]) Imam Maalik ne (Al Mustadrak: V1 P212) mein aur Imam Zahbi ne ise Saheeh kaha hai.

Masjid mein mushrik daakhil ho sakta hai, kyunke ek (1) martaba Rasool Allah ﷺ ne Bani Hanifa ke ek (1) shakhs Syedna Sumaama bin Asaal (رضي الله عنه) (abhi wo musalman nahi hue the) ko masjid ke sutoon se baandh dhiya tha. (Bukhari: H462)

Masjid Ki Khabargiri Karne Waala Momin Hai:

Musalman Bahen Bahiyyo! Masjido'n ki khabargiri kiya karo. Unhe'n saaf suthra rakho. Raushni aur paani ka intezaam karo. Marammat ka khayaal rakho aur sabse badi aur asal khabargiri aur masjid ki abaadi ye hai ke waha'n jaakar paanchon waqt baa-jamaat namaz padho. Masaajid mein Quran-o-Hadees ke dars ka ehtemaam karo. Masnoon namaz padhaane waale aimma ka taqarrur aur paanchon waqt azaan dene ke liye tankhwah naa lene waale moazzan ka intezaam karo.

Qabarastan Aur Hammam Mein Namaz Padhne Ki Mumaaneat:

Syedna Abu Saeed Khudri (رضي الله عنه) riwayat karte hain ke Rasool Allah ﷺ ne farmaya: "Tamaam roo-e-zameen masjid hai (sab jagah namaz jaez hai) siwaae qabrastan aur hammaam ke". (Abu Dawood: H492 [Sanad Saheeh]; Tirmizi: H317) Imam Haakim ne (V1 P251) mein Ibne Khuzaima ne (H791) mein, Ibne Hibban ne (Al Mawaarid: H338-339) mein Zahbi ne aur Ibne Hazam ne (Al Mahalla: V4 P29) mein ise Saheeh kaha hai.

Jab Nabi-e-Kareem ﷺ qabarastan mein namaz padhna jaez nahi farmate to qabrastan mein masjide'n banana bhi jaez naa hua. Masjid ke maane hain sajde ki jagah, namaz ki jagah. Jab qabrastan mein sajdah aur namaz manaa hai to namaz or sajda ke liye masjid (sajda ki jagah) banana bhi manaa hui.

Masjid Mein Daakhil Hone Ki Dua:

☪ Masjid mein daakhil hote waqt Rasool Allah ﷺ par (Masnoon alfaaz ke saath) salam kehna chaahiye. (Ibne Majah: H772-773 [Hadees Saheeh]) Imam Ibne Khuzaima ne (H452) mein aur Imam Ibne Hibban ne (Al Mawaarid: H321) mein ise Saheeh kaha hai

❁ Phir ye duaaiya kalimaat kehne chaahiye.

Aye Allah! Mere liye apni rahmat
ke darwaze kholde.

اَللّٰهُمَّ افْتَحْ لِىْ اَبْوَابَ رَحْمَتِكَ.

(Muslim: H713)

Allahummaf Tahli Abwaaba Rahmatik

❁ Agar namazi masjid mein daakhil hote waqt ye dua padhle to baaqi
din shaitan se mehfooz rahega:

Main Azmat waale Allah, uske
izzat waale chehre aur uski
qadeem badshaahat ki panaah
chahta hu'n, shaitan mardood
se.

اَعُوْذُ بِاللّٰهِ الْعَظِيْمِ وَبِوَجْهِهِ الْكَرِيْمِ وَسَلْطٰنِهِ
الْقَدِيْمِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ.

(Abu Dawood: H466 [Sanad Saheeh])

Aaozu billahil azeem wa biwaj-hil kareem wa sultaanil qadeem
minash shaitanir rajeem.

Masjid Se Nikalne Ki Dua:

Syedna Abu Asyad ؓ riwayat karte hain ke Rasool Allah ﷺ ne farmaya:
“Jab tum masjid se niklo to ye padho:”

Ya Allah! Beshak main tujh se
tera fazal mangta hu'n.

اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ مِنْ فَضْلِكَ.

(Muslim: H713)

Allahumma inni asaluka min fadhlik.

Masjid Mein Buland Awaaz Se Baate'n Karna Manaa Hai:

Syedna Umar ؓ ne Taif ke rehne waale do (2) aadmiyo'n se kaha: (jo
Masjid-e-Nabawi ﷺ mein ouchi awaaz se baate'n kar rahe the): “Agar
tum madina ke rehne waale hote to main tumhe'n sazaa deta. Tum
Rasool Allah ﷺ ki masjid mein apni awaaze'n buland karte ho?” (Bukhari:
H470)

Auqaat-e-Namaaz

Namaz-e-Panchgaana Ke Auqaat:

Syedna Bareeda عليه السلام se riwayat hai ke ek (1) aadmi ne Nabi-e-Kareem ﷺ se namaz ke auqaat pooche. Aap ﷺ ne farmaya: “In do (2) dino’n mein hamare saath namaz padh”.

Jab Sooraj ka zawaal¹¹⁶ hua to Aap ﷺ Bilal رضي الله عنه ko Zohar ki azaan kehne ka hukm diya, phir iqaamat ka hukm diya aur unho’n ne Zohar ki iqaamat kehdi. Phir Asr ki namaz ka hukm diya, jab sooraj buland, safed aur saaf tha. Maghrib ki namaz ka hukm diya, jab sooraj ghuroob hua. Isha ki namaz ka hukm diya jab surkhi ghaab hui aur Fajr ki namaz ka hukm diya jab fajr tuloo hui. (Pancho’n namazo’n ko unke awwal waqto’n mein padhaya).

Doosre din Syedna Bilal رضي الله عنه ko hukm diya ke zohar ki namaz acchi tarah thandi karo aur Asr ki namaz padhi jabke sooraj buland tha aur Us (awwal) waqt se taakheer ki jo Us ke liye (pehle din) tha. Maghrib ki namazm shafaq (sooraj ki surkhhee) ghaab hone se pehle padhi aur isha ki namaz ek (1) tihaai raat guzarne par padhi. Fajr ki namaz (subha) raushan karke padhi (yaane namazo’n ko unke aakhri auqaat mein padhaya) aur poocha ke auqaat-e-namaz ka sawal karne waala shakhs kahaan hai? Usne arz kiya ke main haazir hu’n Aye Allah ke Rasool! To Aap ﷺ ne farmaya: “Tumhari namaz ke auqaat in dono waqto’n ke darmiyan hain jis ko tumne dekha”. (Muslim: H613)

Syedna Abdullah bin Amr رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne farmaya:

Namaz Zohar ka waqt sooraj dhalne se shuroo hota hai aur (us waqt tak rehta hai) jab tak aadmi

وَقْتُ الظُّهْرِ إِذَا زَالَتْ الشَّمْسُ. وَكَانَ ظِلُّ الرَّجُلِ
كَظُلِّهِ مَا لَمْ يَخْضِرِ الْعَصْرُ، وَوَقْتُ الْعَصْرِ مَا لَمْ

¹¹⁶ T: (زَوَال) Kami, kamzori, tabaahi, martaba se girna [Rekhta]

ka saaya uske qad ke baraabar na hojaae (Asr ke waqt tak). Aur namaz-e-Asr ka waqt us waqt tak hai jab tak aftaab zard na ho jaae. Namaz-e-Maghrib ka waqt us waqt kat hai jab tak shafaq ghaaeb na hojaae. Namaz-e-Isha ka waqt theek aadhi raat tak hai. Aur namaz-e-Fajr ka waqt tuloo-e-Fajr se lekar us waqt tak hai jab tak aftaab tuloo na ho.

تَصَفَّرَ الشَّمْسُ وَوَقْتُ صَلَاةِ الْمَغْرِبِ مَا لَمْ يَغِبِ
الشَّفَقُ، وَوَقْتُ صَلَاةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ
الْأَوْسَطِ، وَوَقْتُ صَلَاةِ الصُّبْحِ مِنْ طُلُوعِ الْفَجْرِ
مَا لَمْ تَطْلُعِ الشَّمْسُ.

(Muslim: H612)

Shafaq us surkhi ko kehte hain jo ghuroob-e-aftaab ke baad kinaara-e-asmaan par ba-jaanib maghrib dikhaai deti hai.

Namaz-e-Fajr Andhere Mein Padhni Chahiye:

Ummul Momineen Ayesha رضي الله عنها se riwayat hai: “Rasool Allah ﷺ namaz-e-Fajr padh lete to aurate’n (Masjid se Nabi-e-Akram ﷺ ke saath namaz padh kar) apni chaadaro’n mein lapti hui laut-tee’n, wo andhere ki wajah se pehchani naa jaati thee’n”. (Bukhari: H867; Muslim: H645)

Maaloom hua ke Nabi-e-Akram ﷺ andhere mein awwal waqt namaz padha karte the. Agarche namaz ka waqt subah saadiq se sooraj tuloo hone tak hai. Lekin awwal waqt padhna afzal hai.

Ummul Momineen Ayesha رضي الله عنها riwayat karti hai: “Rasool Allah ﷺ koi namaz us ke aakhri waqt mein nahi padhi yaha’n tak ke Allah ne Aapko wafaat de di”. (Sunan Kubra lil Bayhaqi: V1 P435 H2046) (Al Mustadrak: V1 P190) mein aur Zahbi ne Talkhees-al-Mustadrak mein ise Saheeh kaha hai.

Is riwaayat se maaloom hua ke Nabi-e-Kareem ﷺ aam taur par namaz aakhri waqt mein nahi adaa karte the. Albatta baaz mawaaqe par (mukhtalif wujooh ki bina par) namaz taakheer se bhi adaa ki hai.

Rasool Allah ﷺ farmaya: “Awwal waqt namaz padhna (afzal amal hai)”.

(Sunan Kubra lil Bayhaqi: V1 P434 H2043). Haakim ne (Mustadrak: V1 P981) mein, (Ibne

Khuzaima ne H327) mein, Ibne Hibban ne (Al Mawaarid: H280) mein aur Zahbi ne ise Saheeh kaha hai.

Garmi Aur Sardi Ke Mausam Mein Namaz-e-Zohar Ke Auqaat:

Ek martaba safar mein garmi mein Syedna Bilal  ne Zohar ki azaan dena chaahi to Aap  ne farmaya: “Thand ho jaane do thaheer jaao. Garmi ki shiddat jahannam ke josh se hai, garmi ki shiddat ho to namaz thandi karke padho. Wo kehte hain ke ham us waqt tak thehre rahe ke teelo’n ke saae nazar aane lage”. (Bukhari: H539-629)

Syedna Abu Huraira  riwayat karte hain ke Rasool Allah  ne farmaya: “Jab garmi sakht ho to namaz-e-zohar thande waqt mein padho, kyonke garmi ki shiddat jahannam ki haraar aur josh ke baais hai”. (Bukhari: H533; Muslim: H615)

Thande waqt ka ye matlab nahi ke Asr ki namaz ke waqt padho balke murad ye hai ke shiddat ki garmi mein sooraj dhalte hi fauran na padho, balke thodi der karlo.

Tambeeh: Garmi mein namaz-e-zohar thandi karke padho ka taalluq safar ke saath hai. Jaisa ke Bukhari ki hadees aur Imam Bukhari ki tabweeb se saabit hota hai. (Bukhari: H539)

Syedna Anas  se riwayat hai ke jab sardi hoti to Rasool Allah  namaz-e-zohar padhne mein jaldi karte (sooraj dhalte hi padhte). (Bukhari: H906; Nasai: H500)

Namaz-e-Juma Ka Waqt:

Syedna Anas  se riwayat hai ke Nabi-e-Akram  juma ki namaz us waqt padhte jab suraj dhal jaata. (Bukhari: H904)

Syedna Sahal bin Saad  se riwayat hai ke ham juma padhne ke baad khana khate aur dopaher ka araam (qailoola) karte. (Bukhari: H939; Muslim: H859)

Syedna Anas  se riwayat hai ke aap juma ki namaz sardiyo'n mein jaldi padhte aur sakht garmi mein der se padhte. (Bukhari: H906)

Namaz-e-Asr Ka Waqt:

Syedna Bareeda  riwayat karte hain ke Rasool Allah  ne namaz-e-asr qaaem ki is haal mein ke sooraj buland, safed aur saaf tha. (Muslim: H613)

Syedna Anas bin Maalik  kehte hain: Rasool Allah  namaz-e-Asr padhte the aur aftaab bulad (zardi ke baghair raushan) hota tha, agar koi shakhs namaz-e-Asr ke baad madina shahar se "Awaali" (Madina ki nawaahi bastiya'n) jaata to jab iske paas pohonchta to sooraj abhi buland hota. Baaz Awaali Madina se 4 kos¹¹⁷ ke faasle par waaqe hain". (Bukhari: H550; Muslim: H621)

Syedna Anas  riwayat karte hain ke Rasool Allah  ne farmaya: "Munaafiq ki namaz Asr ye hai ke wo baitha sooraj (ke zard hone) ka intezaar karta rehta hai. Yahaa'n tak ke jab wo zard hojata hai) aur shataan ke 2 (do) seengho'n ke darmiyan hojata hai. To wo namaz ke liye khada hojata hai aur 4 thonge'n maarta hai aur us mein Allah ko nahi yaad karta magar thoda". (Muslim: H622)

Namaz-e-Maghrib Ka Waqt:

Syedna Salama  riwayat karte hain ke Nabi-e-Kareem  ke hamraah aftaab ghuroob hote hi maghrib ki namaz adaa karliya karte the. (Bukhari: H561)

¹¹⁷ T: (كوس) Raaste ki hadd e muaiyyan ka naam jiski lambaai baaz ke nazdeek do (2) meel (mile) ke baraabar aur baaz ke nazdeek 4000 ya 3000 gaz hai. Raaej ul waqt gaz ke mutaabiq 2/3_2346 gaz ka kos maana gaya hai [Rekhta]

Namaz-e-Isha Ka Waqt:

Syedna Abdullah bin Umar رضي الله عنه riwayat hai ke ek (1) raat ham Rasool Allah ﷺ ka namaz-e-Isha ke liye intezaar karte rahe. Jab tihaai raat yaa usse kuch ziyaada guzar gai to aap tashreef laae aur farmaya: “Tum aisi namaaz ka intezaar kar rahe ho jiska tumahre siwa kisi mazhab waale intezaar nahi kar rahe hain. Agar meri ummat par gira’n naa hota to main isi waqt isha ki namaz padhata, phir Aap ﷺ ne moazzin ko hukm diya to usne takbeer kahi aur aap ne namaz padhaai”. (Muslim: H639)

Rasool Allah ﷺ namaz Isha se pehle sona aur namaz Isha ke baad guftagu karna naapasand farmate the. (Bukhari: H568)

Nabi-e-Akram ﷺ isha mein kabhi taakheer farmate aur kabhi awwal waqt padhte. Jab log awwal waqt jamaa hote to jaldi padhte aur agar log der se aate to Aap der karte. (Muslim: H646)

Aimma-e-Masaajid Ko Namaz Awwal Waqt Padhaani Chaahiye:

Syedna Abu Zar رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne farmaya: “Tera kya haal hoga, jis waqt tujh par aise Imam (haakim) honge jo namaz ko apne waqt se muaqqar karenge yaa uske waqt se qazaa karenge”. Main ne kaha ke: “Aap mujhe us haal mein kya hukm farmate hain?”

Aap ﷺ ne farmaya: “Namaz ko uske waqt par padh phir agar to us namaz (ki jamaat) ko unke saath paale to (unke saath) dobara namaz padhle beshak ye namaz tere liye nafil hogi”. (Muslim: H648)

Syedna Obaada bin Saamit رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne farmaya: “Yaqinan tum par mere baad aise imam honge jinhe’n baaz cheeze’n waqt par namaz padhne se baaz rakhengi. Yaha’n tak ke uska waqt jaata rahega. Pas namaz waqt par padho (agarche tanha padhni padhe). Phir ek Shakhs bola, aye Allah ke Rasool ﷺ! “Main unke saath bhi namaz padho’n? Aap ﷺ ne farmaya: “Haa’n! agar tu chaahe”. (Abu Dawood: H433 [Hadees Saheeh])

Namaz Ke Mamnooa Auqaat:

Syedna Ibne Abbas, Syedna Umar aur Deegar Sahaba Ikraam ﷺ se riwayat karte hain ke

Nabi-e-Akram ﷺ ne subah (ki namaz) ke baad namaz padhne se manaa farmaya hatta ke sooraj khoob zaahir hojaae aur (namaz-e-) Asr ke baad (nafil) namaz padhne se manaa farmaya hatta ke sooraj ghaaeb hojaae (kyounke sooraj shaitan ke dono seengho'n ke darmiyan se nikalta hai).

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الصَّلَاةِ
بَعْدَ الصُّبْحِ حَتَّى تَشْرُقَ الشَّمْسُ وَبَعْدَ الْعَصْرِ
حَتَّى تَغْرُبَ.

(Bukhari: H581; Muslim: H825-828)

Theek dopaher ke waqt bhi namaz padhni manaa hai. (Muslim: H831)

Syedna Ali ﷺ farmate hain ke Rasool Allah ﷺ farmaya: “Asr ke baad namaz padhne se manaa farmaya, illa ye ke sooraj buland ho”. (Abu Dawood: H1274 [Sanad Saheeh]) (Sunan Nasaai: Al Mawaqeeat: H574) Ibne Khuzaima ne (H1284-1285) mein, Ibne Hibban ne (Al Mawaarid H621) mein Ibne Hazam ne (Al Mahalla: V3 P31) mein aur Haafiz Ibne Hajar ne (At-Talkhees-ul-Habeer: V1 P185) mein ise Saheeh kaha hai.

Is hadees se zaahir hai ke asar ke baad namaz ki mumaniyat mutlaq¹¹⁸ nahi hai. Chunache Saheeh Bukhari mein hai ke Rasool Allah ﷺ ne Asr ke baad 2 rakate'n padhi. Aap se uski wajah daryaaft ki gai to farmaya: “Baat ye hai ke mere paas qabila Abdul Qais ke log (akhaam-e-deen seekhne ke liye) aae the unho'n ne (yaane unke saath meri masrufiyat ne) mujhe zohar ke baad ki 2 sunnato'n se baaz rakha. Pas ye wohi 2 rakat thee'n (jo maine Asr ke baad padhi hain)”. (Bukhari: H1233; Muslim: H834)

¹¹⁸ T: (مُطْلَق) Bilkul, qatai, qatan, yaksar [Rekhta]

Ibne Qadama رحمہ اللہ ne Asr ke baad sunnato'n ki qaza ke jawaaz par ye daleel bhi di hai ke Asr ke baad ki mumaniyat khafeef (halki) hai. Kyounke uske muqaable mein sunnato'n ki qazaa ke jawaaz ki hadees bhi aai hai aur is wajah se bhi ke us baare mein ikhtilaaf bhi pesh aaya hai. (Al Mughni la Ibne Qadaama: V1 P794) Jabke Ibne Hazam ne 23 Sahaba Ikraam رحمہم اللہ (jin mein Khulafa-e-Araba aur kubaar Sahaba shaamil hain) se Asr ke baad 2 rakat padhna zikar kiya hai.

Fajr ke baad mumaniyat ka aaghaaz tuloo-e-fajr se hota hai. Jab fajr tuloo hogai to fajr ki sunnato'n ke alawa baaqi nawaafil mamnoo hain.

Rasool Allah ﷺ ne farmaya: "Jis ne tuloo-e-afat (ke aaghaaz) se pehle namaz-e-fajr ki ek (1) rakat padh li (wo apni namaz poori kare). Aur jisne ghuroob-e-afat (ke aaghaaz) se pehle namaz-e-asr ki ek (1) rakat padh li (wo apni namaz poori kare), usne Asr ki namaz paali".

(Bukhari: H579; Muslim: H608) ¹¹⁹

Faut-Shuda Namaazo'n Ka Hukm:

Syedna Anas رضی اللہ عنہ riwayat karte hain ke Rasool Allah ﷺ ne farmaya:

Jo shakhs namaz bhool jaae (ya so jaae) pas uska kaffara iske siwa aur koi nahi ke jis waqt use yaad aae (yaa bedaar ho) us namaz ko padh le.

مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّ إِذَا ذَكَرَ، لَا كَفَّارَةَ لَهَا إِلَّا

ذَلِكَ. (Bukhari: H597; Muslim: H684)

Is hadees maaloom hua ke agar koi shakhs namaz padhni bhool jaae aur uska waqt guzar jaae to jis waqt yaad aae wo usi waqt apni namaz padhle aur isi tarah agar koi shakhs so jaae aur namaz ka waqt guzar jaae. Masalan: Subah aankh hi aise waqt khule ke soorat tuloo ho

¹¹⁹ Ye riaayat-us-shakhs ke liye hai jo kisi sharai uzr ki wajah se late ho gaya, warna mahez susti ki binaa par is qadr late karna munaafeqat ki alaamat hai. Jisse hame'n ijtinaab karna laazim hai. (ع ر)

chuka ho to jaagne waale ko usi waqt poori namaz padh leni chaahiye aur us par kisi qism ka kaffara nahi hai.

Qazaa-e-Umri waale masle ki shariyat mein koi asal nahi, lehaza ye bidat hai.

Syedna Abu Qataada رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne ek (1) safar mein farmaya: “Aaj raat kaun hamari hifazat karega? Aisa na ho ke ham Fajr ki namaz ko na jaage’n”. Bilal رضي الله عنه ne kaha ke main khayaal rakhunga phir unho’n ne apni sawaari ke saath tek lagaakar mashriq ki taraf mu’n kiya aur kuch der baad Syedna Bilal رضي الله عنه bhi neend se maghloob ho kar so gae.

Jab aftaab garam hua to sabse pehle Rasool Allah ﷺ phir Sahaba Ikraam رضي الله عنهم jaage. Aapne Syedna Bilal رضي الله عنه se unka uzr sun kar farmaya: “Ount ki nakeel pakad kar chalo, kyunke ye shaitan ki jagah hai”.

Phir (nai jagah pohonch kar) Rasool Allah ﷺ ne wazoo kiya aur Syedna Bilal رضي الله عنه ko azaan ka hukm diya. Syedna Bilal رضي الله عنه ne azaan di. (Nabi-e-Akram ﷺ ne 2 rakat padhien, baaqi logo’n ne bhi 2 sunnate’n padhe’n) phir Rasool Allah ﷺ ne Fajr ki namaz padhaai aur farmaya: “Jo shakhs namaz bhool jaae use chaahiye ke jab yaad aae to namaz padh le”.

(Bukhari: H590; Muslim: H680) ¹²⁰

¹²⁰ Qaraeen-e-Ikram! Asal haqiqat aapne jaan li ke sooraj tulu ho kar garam ho chuka tha, tab Syedna Bilal رضي الله عنه ne azaan di. Magar qawwalo'n ne ek (1) aur hi qissa ghad liya: “syedna bilal رضي الله عنه ne jab tak azaan-e-fajr naa di, qudrat khuda ki dekho mutlaq saher naa hui”. Yaqeen maaniye! Qawwaliya'n man-ghadat waaqiaat par gaai jaati hain, taake jaahil tabqa mein shirkiya aqaaed-o-aamaal ko riwaaj diya jaae aur jaahil log unhe’n rozaana subah dam tilawat ki tarah sunte aur kaar-e-sawaab samajhte hain. Inna lillahi wa inna ilaihi rajeoon (و ع)

Tambeeh: Subah ki sunnate'n padhne ka hukm Muslim mein hai.

Kisi Saheeh hadees se saabit nahi ke faut-shuda namaz ko doosre din uske waqt par padha jaae. Balke Nabi-e-Akram ﷺ ke fe'la 'فعل' se bilkul waazeh hai ke neend se bedar hone par fauran namaz adaa ki jaae. Lehaza qaza namaz ki adaaegi ke liye uske baad waali namaz ke waqt yaa agle din usi namaz ke waqt ka intezaar nahi karna chaahiye. Balke usi waqt adaa karke mazeed tauba-o-istighfaar aur neki mein sabqat le jaane ka ehemaam karna chaahiye. (Bukhari: H597; Muslim: H684)

Safar Mein Azaan De Kar Namaz Padhna:

Syedna Uqba bin Amir ؓ se riwayat hai ke Rasool Allah ﷺ ne famraya: "Tumhara parwardigaar bakriya'n charaane waale se taajjub karta hai jo pahaad ki choti par rehkar azaan deta aur namaz padhta hai. Allah Ta'ala farmata hai: "Mere bande ko dekho jo namaz ke liye azaan deta aur iqamat kehta hai aur mujh se darta hai, maine usko bakhsh diya aur jannat mein daakhil kiya". (Abu Dawood: H1203 [Sanad Saheeh]; Nasai: Al Azan: H667) Imam Ibne Hibban ne (Al Mawaarid: H260) mein ise Saheeh kaha hai

Maaloom hua ke jo shakhs safar mein azaan aur iqamat keh kar (imam ki tarah) namaz padhe to uske liye ziyaada ajar-o-sawaab hai.

Namaaze'n Majbooran Faut Ho Jaae'n To Kaise Padhe'n?

Syedna Abu Saeed Khudri ؓ se riwayat hai ke ham (ghazwa khandaq mein) Rasool Allah ﷺ ke saath the. Hame'n kafiro'n ne Zohar, Asr, Maghrib aur Isha ki namaze'n padhne ki mohlat naa di (aur un namazo'n ka waqt guzar gaya) jab fursat mili to Rasool Allah ﷺ ne Syedna Bilal ؓ ko hukm diya, unho'n ne pehle azaan kahi, phir iqamat kahi to Aap ﷺ ne Zohar ki namaz padhaai, phir unho'n ne iqamat kahi to Aap ﷺ ne Asr ki namaz padhaai, phir unho'n ne iqamat kahi to Nabi-e-Akram ﷺ ne Maghrib ki namaz padhaai. Unho'n ne phir iqamat kahi to Nabi-e-Akram ﷺ ne Isha ki namaz padhaai. (Musnad Ahmad: V3 P25, 49, 67, 68 [Saheeh]; Nasai: Al Azaan: H662 [sanad Saheeh]) Imam Ibne

Hibban ne (Al Mawaarid: H285) mein aur Allama Nawavi ne (Al Majmua: V3 P83) mein ise Saheeh kaha hai

Is hadees se maaloom hua ke agar is tarah ki kisi sakht majboori ke baais namaze'n faut ho jaae'n to unhe'n bit-tarteeb adaa karna Masnoon hai. Lekin namaze'n amadan qazaa nahi karni chaahiye.

Azaan-o-Iqaamat

Azaan Ki Ibtida:

Rasool Allah ﷺ aur deegar musalman jab madina munawwara tashreef laae, us waqt azaan mashroo¹²¹ nahi hui thi to musalman namaz ki adaaegi ke liye waqt muqarrar karke us par jamaa hote the. Ek din is baare mein baat hui ke namaz ke auqaat ka elaan kaise kiya jaae? Kuch logo'n ne ye tajweez di ke namaz ke waqt naaqaos bajaaya jaae. Aap ﷺ ne farmaya: "Ye to nasaara ka kaam hai". Kisi ne tajweez di ke bigul bajaaya jaae. Aap ﷺ ne farmaya: "Ye yahood ka kaam hai". Kisi ne kaha ke buland muqam par aag raushan ki jaae. Aap ﷺ ne farmaya: "Ye majoos ka kaam hai". Syedna Anas رضي الله عنه bayaan karte hain ke (azaan ki mashruiyat naazil hone ke baad): Phir Syedna Bilal رضي الله عنه ko hukm diya gaya ke azaan ke kalimat juft (2-2 baar) kahe'n aur takbeer (iqaamat) ke kalimat taaq (1-1 baar) kahe'n (aur baaz riwayat mein hai siwaae "Qad Qaamatis Salah" ke. (Bukhari: H603-604; Muslim: H378; Fathul Baari: V2 P105 tahat H603)

Azaan Ke Juft Kalimaat:

Allah Sabse Badaa Hai, Allah
Sabse Badaa Hai, Allah Sabse
Badaa Hai, Allah Sabse Badaa
Hai.

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ

Main Gawaahi Deta Hu'n Ke
Allah Ke Siwa Koi (Saccha)
Maabood Nahi. Main Gawaahi
Deta Hu'n Ke Allah Ke Siwa Koi
(Saccha) Maabood Nahi.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Main Gawaahi Deta Hu'n Ke
Muhammad ﷺ Allah Ke Rasool
Hain, Main Gawaahi Deta Hu'n

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا
رَسُولُ اللَّهِ

¹²¹ T: (مَشْرُوع) (Shariyat ki roo-se) mutaiyyan, muqarrar [Rekhta]

Ke Muhammad ﷺ Allah Ke

Rasool Hain.

Namaz Ki Taraf Aao, Namaz Ki
Taraf Aao.

Najaat Ki Taraf Aao, Najaat Ki
Taraf Aao.

Allah Sabse Badaa Hai.

Allah Ke Siwa Koi (Saccha)

Maabood Nahi.

حَيِّ عَلَى الصَّلَاةِ حَيِّ عَلَى الصَّلَاةِ

حَيِّ عَلَى الْفَلَاحِ حَيِّ عَلَى الْفَلَاحِ

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ

لَا إِلَهَ إِلَّا اللَّهُ.

(Abu Dawood: H499 [Sanad Hasan]; Ibne
Majah: H706)

Allahu Akbar Allahu Akbar – Allahu Akbar Allahu Akbar

Ashadualla ilaaha illallah – Ashadualla ilaaha illallah

Ashadu anna Muhammadar Rasoolullah – Ashadu anna Muhammadar
Rasoolullah

Haiyya A’alas Salaah – Haiyya A’alas Salaah

Haiyya A’alal Falaah – Haiyya A’alal Falaah

Allahu Akbar – Allahu Akbar

Laailaaha Illallah

Imam Ibne Hibban ne (Al Mawaarid: H287) mein, Imam Tirmizi ne (H189)
mein aur Nawavi ne (Al Majmua: V3 P76) mein ise saheeh kaha hai.

Fajr Ki Azaan:

Syedna Abu Mahzoora رضي الله عنه kehte hain ke Rasool Allah ﷺ ne unhe’n
azaan ki taaleem di aur farmaya: “Fajr ki azaan mein ‘حَيِّ عَلَى الْفَلَاحِ’
Haiyya A’alal Falaah ke baad do (2) baar ye kalemaat ziyada kahe’n
‘الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ’ ‘As Salaatu Khairum Minan Naum’,
‘As Salaatu Khairum Minan Naum’, namaz neend se behtar hai, namaz
neend se behtar hai”. (Abu Dawood: H501 [Hadees Hasan]; Nasai: H634) Ibne
Khuzaima ne (H375) mein, Ibne Hibban ne (Al Mawaarid: H289) mein aur
Nawavi ne (Al Majmua: V3 P90) mein ise Saheeh kaha hai.

Syedna Anas رضي الله عنه farmate hain ke subah ki azaan mein ‘حَيَّ عَلَى الْفَلَاحِ’ ‘Haiyya A’lal Falaah’ ke baad ‘الصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ’ ‘As Salaatu Khairum Minan Naum’ 2 dafaah kehna sunnat hai. (Saheeh Ibne Khuzaima: H386 [Sanad Saheeh]; Sunan Kubra lil Bayhaqi: V1 P 423 H1984) ¹²²

Syedna Ibne Abbas رضي الله عنه ne baarish ke din apne moazzin se kaha ke ‘Haiyya A’lal Falaah’ ‘حَيَّ عَلَى الْفَلَاحِ’, ke bajaae ‘Sallu Fee Buyootikum’ ‘صَلُّوا فِي بُيُوتِكُمْ’ ya ‘As Salaatu Fir Rihaal’ ‘الصَّلَاةُ فِي الرَّحَالِ’ ‘apne gharo’n mein namaz adaa karo’ kahe aur farmaya: Rasool Allah ﷺ ne aisa hi kiya. Juma agarche farz hai magar mujhe pasand nahin ke tum keechad aur mitti mein (masjid) chalo. (Bukhari: H668; Muslim: H699) ¹²³

Syedna Ibne Umar رضي الله عنه ki riwaayat se ye bhi saabit hota hai ke mukammil azaan se faraaghat ke baad ‘أَلَا صَلُّوا فِي الرَّحَالِ’ yaa ‘أَلَا صَلُّوا فِي رِحَالِكُمْ’ kaha jaae. (Bukhari: H666) ¹²⁴

Iqaamat Ke Taaq Kalimaat:

Allah Sabse Badaa Hai, Allah
Sabse Badaa Hai.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

¹²² Imam Ibne Khuzaima ne ise Saheeh kaha hai. Assalatu Khairum Minan Naum ke alfaaz tuloo-e-fajr ke baad di jaane waali azaan mein kahe jaae'nge. Tafseel ke liye dekhiye Fataawa Ad Deen-ul-Khaalis: V3 P223 (ع ٢)

¹²³ Isse maaloom hua ke azaan ke kalimaat Assalatu Khairum Minan Naum kehna yaa baarish wahgiara ki soorat mein As Salaati Fir Rihaal waghaira kehna azaan mein apni taraf se izaafa nahi hai. Balke ahd-e-nabawi ki sunnat hai. Lehaza ise azaan ke andar man-pasand izaafon ki daleel banana durust nahi hai. (ع ٢)

¹²⁴ Jabke azaan ke darmiyan Haiyya A'las Salaah ki jagah yaa iske baad mazkoora kalimaat yaa iske ham maane maasoorah kalimaat kehna bhi saabit hai. Dekhiye: Fataawa ad Deen-ul-Khaalis: V3 P245; Tohfatul Hauzi: V2 P292 (ع ٢)

Main Gawaahi Deta Hu'n Ke
 Allah Ke Siwa Koi (Saccha)
 Maabood Nahi.
 Main Gawaahi Deta Hu'n Ke
 Muhammad ﷺ Allah Ke Rasool
 Hain.

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ
 حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ
 قَدْ قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ
 اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ
 لَا إِلَهَ إِلَّا اللَّهُ.

(Abu Dawood: H499 [Sanad Hasan]; Musnad
 Ahmad: V4 P43)

Namaz Ki Taraf Aao, Najaat Ki
 Taraf Aao.
 Tehqeeq Namaz Kahdi Ho Gai,
 Tehqeeq Namaz Kahdi Ho Gai
 Allah Sabse Badaa Hai.
 Allah Ke Siwa Koi (Saccha)
 Maabood Nahi.

Imam Ibne Hibban ne (Al Mawaarid: H290-291) mein ise Saheeh kaha hai.

Allahu Akbar Allahu Akbar
 Ashadualla ilaaha illallah
 Ashadu anna Muhammadar Rasoolullah
 Haiyya A'alas Salaah – Haiyya A'alal Falaah
 Qad Qaamatis Salaah – Qad Qaamatis Salaah
 Allahu Akbar – Allahu Akbar
 Laailaaha Illallah

Rasool Allah ﷺ ne Syedna Bilal رضي الله عنه ko hukm diya ke azaan ke kalimat 2-2
 baar aur takbeer ke 1-1 baar kahe'n. (Bukhari: H506-606; Muslim: H378; Nasai:
 H628 [Sanad Saheeh])

Abdullah bin Umar رضي الله عنه farmate hain Rasool Allah ﷺ ke zamane mein
 azaan ke kalimaat 2-2 baar aur takbeer ke kalimat 1-1 baar the siwae is
 ke, ke moazzin 'Qad Qaamatis Salaah' 2 baar kehta tha. (Abu Dawood: H510
 & 511 [Hadees Saheeh]; Nasai: H629) Imam Haakim ne (Al Mustadrak: V1 P197-198)
 mein, Zahbi ne aur Nawavi ne (Al Majmua: V3 P90) mein ise Saheeh kaha
 hai

Doheri Azaan:

Azaan mein shahadat ke chaaro'n kalimaat pehle dheemi awaaz se kehna aur phir dobara buland awaaz se kehna tarjee' kehlaata hai. Syedna Abu Mahzoorah عليه السلام riwayat karte hain ke Rasool Allah ﷺ ne bazaar-e-khud mujhe azaan sikhaai aur farmaya ke (azaan is tarah kaho):

Allah Sabse Badaa Hai, Allah
Sabse Badaa Hai, Allah Sabse
Badaa Hai, Allah Sabse Badaa
Hai.

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ

Main Gawaahi Deta Hu'n Ke
Allah Ke Siwa Koi (Saccha)
Maabood Nahi. Main Gawaahi
Deta Hu'n Ke Allah Ke Siwa Koi
(Saccha) Maabood Nahi.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Main Gawaahi Deta Hu'n Ke
Muhammad ﷺ Allah Ke Rasool
Hain, Main Gawaahi Deta Hu'n
Ke Muhammad ﷺ Allah Ke
Rasool Hain.

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا
رَسُولُ اللَّهِ

Namaz Ki Taraf Aao, Namaz Ki
Taraf Aao.

حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ

Najaat Ki Taraf Aao, Najaat Ki
Taraf Aao.

حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ

Allah Sabse Badaa Hai.

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ

Allah Ke Siwa Koi (Saccha)
Maabood Nahi.

لَا إِلَهَ إِلَّا اللَّهُ.

(Muslim: H379, Abu Dawood: H503)

Aap ﷺ farmaya: Phir dobara ziyaada buland awaaz ke saath kaho.

Syedna Abu Mahzoorah عليه السلام se riwayat hai ke Rasool Allah ﷺ ne unhe'n azaan ke 19 kalimaat aur iqamat ke 17 kalimaat sikhaae. (Abu Dawood:

H502 [Hadees Saheeh]) ¹²⁵ Ye alfaaz Abu Dawood ke hain. Nez dekhiye (Muslim: As Salah: H379; Tirmizi: H192) Imam Tirmizi ne ise Saheeh kaha hai aur Shaikh Albani ne unki muafaqat ki hai

Azaan Aur Moazzin Ke Fazaael:

Syedna Abu Saeed Khudri  riwayat karte hain ke Rasool Allah  ne farmaya: “Moazzin ki awaaz jinnat, insaan aur jo-jo cheez sunti hai, wo qiyaamat ke din uske liye gawaahi degi”. (Bukhari: H609)

Syedna Moawiya  se riwayat hai ke maine Rasool Allah  se suna: “Qiyaamat ke din azaan dene waale logo’n ki gardane’n tamaam logo’n se lambi hongii (Allah ka naam buland karne ki wajah se wo numaya’n honge)”. (Muslim: H387)

Syedna Abu Huraira  se riwayat hai ke Rasool Allah  ne farmaya: “Jab namaz ke liye azaan di jaati hai to shaitan peeth pher ka bhaag jaata hai. Aur is haalat mein bhaagta hai ke uski hawaa awaaz samet khaarj ho rahi hoti hai. Itna door bhaagta hai ke azaan ki awaaz uske kaano’n mein nahi padti. Jab azaan khatam ho jaati hai to wo aajaata

¹²⁵ Hadees ka matlab ye hai ke Aap (s) ne Syedna Abu Mahzurah  ko dohri azaan aur dohri iqamat sikhaai. Magar afsos ke baaz log mahez apne fiqhi maslak ki paerwi mein intihaai naa-insaafi se kaam lete hue ek (1) hi hadees mein bayaan-shuda dohri iqamat par hamesha amal karte hain. Magar dohri azaan par kabhi amal nahi karte. Halaa’nke azaan-o-iqamat ko dohra ya dono ko ekhera kehna. Dono tarah sunnat se saabit hai. Isse maaloom hua ke jab tak ke musalman kisi makhsoos fiqa ke taqleedi bandhano’n se rehaai nahi paata. Wo itaa-at-e-Rasool-e-Akram (s) ka haq adaa nahi kar sakta. Lehaza behtar yaa hai ke kisi masle mein mukhtalif aйма ke dalaael ka muwaazana karke koi raae qaaem ki jaae. Maana ke ek (1) jaahil aadmi aisa nahi kar sakta, magar ulama-e-ikram to jaahil nahi hain. Wo muqallid ban kar tasweer ka sirf ek (1) rukh logo’n ko kyou’n dikhaate hain, zaraa soche’n? (ع ١)

hai. Jab takbeer kahi jaati hai to wo peeth pher kar bhaagta hai. Jab takbeer khatam hoti hai to phir aajaata hai aur namaazi ke dil mein waswase daalta hai ke falaa'n baat yaad kar, falaa'n baat yaad kar, yaha'n tak ke aadmi ko pataa nahi chalta ke usne namaz ki kitni rakate'n padhi hain". (Bukhari: H608; Muslim: H389)

Azaan Ka Jawab Dena:

Syedna Umar Farooq رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne farmaya: "Jab moazzin kahe 'اللَّهُ أَكْبَرُ' 'Allahu Akbar', pas tum bhi kaho 'اللَّهُ أَكْبَرُ' 'Allahu Akbar'".

"Phir jab moazzin kahe 'أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ' 'Ash-hadu alla ilaaha illallah' to tum bhi kaho 'أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ' 'Ash-hadu alla ilaaha illallah'".

"Phir jab moazzin kahe 'أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ' 'Ash-hadu anna Muhammadur Rasool Allah ﷺ' tum bhi kaho 'أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ' 'Ash-hadu anna Muhammadur Rasool Allah ﷺ'".

"Phir jab moazzin kahe 'حَيَّ عَلَى الصَّلَاةِ' 'Haiyya A'alas Salaah' to tum kaho 'لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ' 'Laa Haula Waala Qhuwwata Illa Billah'".

"Phir jab moazzin kahe 'حَيَّ عَلَى الْفَلَاحِ' 'Haiyya A'alal Falaah' to tum kaho 'لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ' 'Laa Haula Waala Qhuwwata Illa Billah'".

"Phir jab moazzin kahe 'كَبْرُ اللَّهِ' 'Allahu Akbar' pas tum bhi kaho 'كَبْرُ اللَّهِ' 'Allahu Akbar'".

"Phir jab moazzin kahe 'لَا إِلَهَ إِلَّا اللَّهُ' 'Laa Ilaaha illallah' to tum kaho 'لَا إِلَهَ إِلَّا اللَّهُ' 'Laa Ilaaha illallah'".

"Jo shakhs apne sidq dil se moazzin ke kalimat ka jawab dega to (jawab ki barkat se) bahisht mein daakhil hojaaega". (Muslim: H385)

Hafiz ibne Hajar رحمته الله farmate hain 'الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ' Assalatu Khairum Minan Naum ke jawaab mein 'صَدَقْتَ وَبَرَرْتَ' Sadaqta wa Barirta ke alfaaz ki koi asal nahi. (At-Talkhees-al-Habeer: V1 P210)

Lehaza Fajr ki azaan mein 'الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ' 'Assalatu Khairum Minan Naum' ke jawab mein bhi yehi kalma, yaane 'الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ' 'Assalatu Khairum Minan Naum' hi kehna chaahiye.

'قَدْ قَامَتِ الصَّلَاةُ' ke jawaab mein 'أَقَامَهَا اللَّهُ وَأَدَامَهَا' 'Aqaamaha Allahu wa Adamahaa' kehne wali Abu Dawood ki riwayat (H528) ko Imam Nawawi رحمته الله ne Zaeef kaha hai. (Al Majmua: V3 P122)

Nez Hafiz Ibne Hajar رحمته الله ne (At-Talkhees-al-Habeer: V1 P211) mein bhi ise Zaeef kaha hai. Kyou'nke is riwayat mein ek (1) raawi (رجل عن أهل الشام) Majhool aur doosra (Muhammad bin Saabit-al-A'abdi) Zaeef hai. [Sanad Zaeef] (Neel-al-Maqsood: H528)

Azaan Ke Baad Ki Duaae'n:

❁ Abdullah bin Amr bin Aas رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne farmaya: "Jab tum moazzin (ki aawaaz) suno to tum moazzin ke jawab mein usi tarah kaho, jaise wo kehta hai. Aur (jab azaan khatam ho jaae to) phir mujh par durood bhejo, pas tehqeeq jo mujh par 1 baar durood bhejta hai, Allah is par 10 baar rahmat bhejta hai". (Muslim: H384)

Pas sab musalman mardo'n aur aurato'n ko chaahiye ke jab moazzin azaan khatam kare to 1 baar ye durood shareef padhe'n.

Ya Ilaahi! Rahmat bhej Muhammad ﷺ aur Aal-e-Muhammad par jaise toone rahmat bheji Ibraheem عليه السلام aur Aal-e-Ibraheem par, beshak Tu taareef kiya gaya, buzurgi wala hai.

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ اِنَّكَ حَيُّدٌ مَّجِيْدٌ.

Ya Ilaahi! Barkat bhej Muhammad ﷺ aur Aal-e-Muhammad par jaise toone barkat bheji Ibraheem عليه السلام aur Aal-e-Ibraheem par, beshak Tu

اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ اِنَّكَ حَيُّدٌ مَّجِيْدٌ.

(Bukahri: H3370)

taareef kiya gaya, buzurgi wala hai.

✽ Syedna Jaabir عليه السلام riwayat karte hain ke Rasool Allah ﷺ ne farmaya: “Jo shakhs azaan sun kar (jawab de aur phir azaan khatam hone par) ye dua padhe uske liye qiyaamat ke din meri shafaa-at waajib hojati hai”.

Is poori pukar (azan) ke aur (qiyaamat tak) qaaem rehne wali namaz ke Rab! Muhammad ﷺ ko waseela aur buzurgi ataa farma aur unhe’n muqam-e-mehmood mein pohoncha jiska toone unse waada kiya hai.

اَللّٰهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ
اَنْتَ مُحَمَّدًا اِلٰلِ الْوَسِيْلَةِ وَالْفَضِيْلَةَ وَاَبْعَثْهُ مَقَامًا
مَّحْمُوْدًا اِلٰلِ الَّذِي وَعَدْتَهُ.
(Bukhari: H614)

Allahumma Rabba Haazihid Daa’watit Taammati wa Salaatil Qaaimah, Aaati Muhammad-nil-waseelata wal Fadheelata Wab-a’s-hu Maqaamam Mahmooda-nillazi wa A’dttah.

Waseela Ki Tashreeh:

Waseela ke mutaalliq khud Rasool Allah ﷺ farmate hain: “Tehqeeq waseela bahisht mein ek (1) darja hai jo bandagan-e-Ilaahi mein se sirf ek (1) bande ke layaq hai aur main ummeed rakhta hu’n ke wo banda main hi hu’n. Lehaza jis ne (azaan ki dua padhkar) Allah se mere liye waseela maanga uske liye (meri) shafaa-at waajib hogai”. (Muslim: H384)

Nabi-e-Akram ﷺ ke irshad se maaloom hua ke waseela bahisht mein ek (1) buland-o-baala darje ka naam hai.

Dua-e-Azaan Mein Khud-Saakhta Kalimaat Ke Izaafe Ki Haqiqat:

Masnoon dua-e-azaan mein baaz logo’n ne chand alfaaz badha rakhe hain aur wo alfaaz murawwaja kutub-e-namaz mein bhi maujood hain. Duae masnoon ke lafz ‘وَالْفَضِيْلَةَ’ wal Fadheelata’ ke baad ‘وَالدَّرَجَةَ الرَّفِيْعَةَ’ ‘wad Darajatara Rafee-ah’ ki ziyadati karte hain aur aage ‘وَعَدْتَهُ’ ‘wa A’dttahu’ ke khaalis doodh mein ‘وَارْزُقْنَا شَفَاعَتَهُ يَوْمَ الْقِيَمَةِ’ ‘warzuqna

Shafa'ah Yaumal Qiyaama' ka paani mila rakha hai aur phir aakheer mein masnoon dua ke andar 'يَا أَرْحَمَ الرَّاحِمِينَ' 'Ya Arhamar Raahimeen' ke aamezish hai.

Afsos! Kya Nabi-e-Akram ﷺ ki farmooda dua mein ye kami reh gai thi jo baad ke logo'n ne apne izaafat se पूरी ki hai? Musalmaano ko Rasool Allah ﷺ ke farman-e-paak mein kami-beshi karne ke tasawwur se kaanp uthna chaahiye.

Nabi-e-Akram ﷺ ne raat ko ba-wazoo ho kar sone se pehle padhne ke liye ek (1) dua bataai.

Syedna Baraa bin Aazib رضي الله عنه ne padh kar sunaai to 'بِنَبِيِّكَ' 'Bi Nabiyyika' ki jagah 'بِرَسُولِكَ' 'Bi Rasoolika' yaane Nabi ki jagah Rasool kaha, to Nabi-e-Akram ﷺ ne farmaya: "Mere batae hue lafz Nabi ko Rasool se mat badlo balke 'Bi Nabiyyika' hi kaho". (Bukhari: H247; Muslim: H2710)

✽ Syedna Saad bin Abi Waqqas رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne farmaya: "Jo shakhs moazzin (ki azan) sun kar ye dua padhe to uske gunaah bakhsh deiy jaenge". Dua ye hai:

Main gawaahi deta hu'n ke Allah ke siwa koi (saccha) maabood nahi wo ek (1) hai uska koi shareek nahi aur tehqeeq Muhammad ﷺ uske bande aur Rasool hain. Main Allah ke Rabb hone aur Muhammad ﷺ ke Rasool hone aur Islam ke Deen hone par raazi hu'n.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا.
(Muslim: H386)

Ashadu alla ilaaha illal laahu wahdahu laa shareeka lahu wa anna Muhammadan A'bduhu wa Rasooluhu, Razeetu billahi rabbau'n wa biMuhammadin Rasoola wa bil Islami deena".

Azaan Aur Iqaamat Ke Deegar Masaael:

✽ Har namaz ke waqt azaan deni laazim hai. Rasool Allah ﷺ ne farmaya: “Jab namaz ka waqt aae to tum mein se koi ek (1) azaan kahe”. (Bukhair: H628; Muslim: H674)

✽ Syedna Bilal رضي الله عنه se mazkoor hai ke wo azaan kehte hue kano’n mein ungliya’n daalte the. (Bukhair: H634; Tirmizi: H197) Imam Tirmizi ne ise Hasan Saheeh kaha hai.

✽ ‘Haiyya A’alas Salah’ حَيَّ عَلَى الصَّلَاةِ kehte hue waqt mu’n daae’n taraf phere’n aur ‘Haiyya A’alal Falah’ حَيَّ عَلَى الْفَلَاحِ kehte waqt baae’n taraf. (Bukhari: 634; Muslim: H503)

✽ Syedna Usman bin Abil Aaas رضي الله عنه se riwayat hai ke Nabi-e-Akram ﷺ unko unki qaum ka Imam muqarrar kiya aur farmaya:

Muazzin wo muqarrar kar jo
azaan par mazdoori na le.

وَاتَّخِذْ مُؤَدِّنًا لَا يَأْخُذُ عَلَىٰ أَذَانِهِ أَجْرًا.

(Abu Dawood: H531 [Sanad Saheeh];
Tirmizi: H209)

✽ Muazzin wo muqarrar karna chaahiye jo buland awaaz wala ho. Syedna Abdullah bin Zaid رضي الله عنه kehte hain ke Rasool Allah ﷺ ne unhe’n farmaya: “Bilal ko azaan sikhaao kyunke wo tum se buland awaaz hai”. (Abu Dawood: H499 [Sanad Hasan]; Tirmizi: H189) Imam Nawavi ne Al Majmua: V3 P82 mein ise Saheeh kaha hai.

✽ Ek Sahaabiya رضي الله عنها farmati hain ke masjid ke qareeb tamaam gharo’n se mera makan oucha tha aur Syedna Bilal رضي الله عنه us (makan) par (khade hokar) Fajr ki azaan dete the. (Abu Dawood: H519, Seerah la Ibne Hishaab bi tehqeeqi: V2 P156 [Sanad Hasan] Ibne Ishaq ne simaa ki saraahat kardi. Hafiz Ibne Hajar ne (Fathul Baari: V2 P103) mein ise Hasan kaha hai

✽ Syedna Abdullah bin Umar رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne ek (1) aadmi ko farmaya: “Jaise moazzin kehta hai tu bhi usi tarah jawab de, phir jab to jawab se faarigh ho jae to (dua) maang! To diya

jaaega (teri dua qubool ki jaaegi)”. (Abu Dawood: H524 [Sanad Hasan]) Imam Ibne Hibban ne (Al Mawaarid: H295) mein ise Saheeh kaha hai.

❁ Rasool Allah ﷺ ne farmaya: “Azaan aur Takbeer ke darmiyan Allah Ta’ala dua radd nahi faramata”. (Musnad Ahmad: V3 P225 [Sanad Saheeh]) Imam Ibne Khuzaima ne (H426-427) mein aur Imam Ibne Hibban ne (Al Mawaarid: H296) mein ise Saheeh kaha hai.

❁ Baaz ilaaqo’n mein bimaariyo’n aur wabaa ke mauqe par log ghar-ghar azaane’n dete hain. Ye sunnat se saabit nahi. Kyouнке is silsile mein pesh ki jaane waali tamaam riwayaat zaeef hain.

❁ Assalatu Khairum Minan Naum ke alfaaz siwae Fajr ke kisi aur azaan mein nahi kehne chaahiye.

❁ Iqaamat, Azan ke fauran baad nahi honi chaahiye, kyouнке Nabi-e-Rahmat ﷺ ne farmaya ke: “Azan aur takbeer ke darmiyan nafil namaz ka wakhfa hota hai”. (Bukhari: H624; Muslim: H838)

❁ Subha-e-saadiq se kuch der pehle waali azaan jaaez hai. Nabi-e-Akram ﷺ ne farmaya: “Tumhe’n Bilal ki azaan sehri khane se na roke kyouнке wo raat ko azaan dete hain taake tahajjud padhne waale ko wapas karde aur sone waale ko bedaar karde”. (Bukhari: H621; Muslim: H1093)

❁ Nabi-e-Rahmat ﷺ ne farmaya: “Jab iqaaamat ho jaae to farz namaz ke alaawa koi namaz nahi hoti”. (Muslim: H710)

❁ Rasool Allah ﷺ ne maidan-e-arafaat mein 2 namaze’n ekatthi padhi. Aap ﷺ ne azaan ek (1) martaba dilwaai aur har namaz ki iqaaamat alag alag kehelwaai. (Muslim: H1218)

❁ Rasool Allah ﷺ ne farmaya: “Jab iqaaamat kahi jaae to saff mein shaamil hone ke liye na bhago, balke wiqaar ke saath chalte hue aao, jo namaz tum (imam ke saath) paalo wo theek hai aur jo reh jaae use baad mein poora karo”. (Bukhari: H636; Muslim: H602)

❁ Syedna Abdullah bin Umar  riwayat karte hain ke Rasool Allah  ne farmaya: “Beshak Bilal raat ke waqt azaan dete hain, pas tum khaao aur piyo (Bilal ki azaan sun kar sehri khaana naa chodo)”. (Bukhari: H622-623; Muslim: H1092)

❁ Syedna Abdullah bin Masood  ki hadees mein us pehli azaan ki hikmat ye hai ke Syedna Bilal  ki azaan is liye hoti taake namaz-e-tahajjud adaa karne waala (araam ke liye yaa sehri khaane ke liye) wapas ho jaae aur jo soya hua ho, wo (namaz-e-fajr ke liye yaa sehri khaane ke liye) bedaar ho jaae. (Bukhari: H621; Muslim: H1093)

Us azaan aur namaz-e-Fajr ki azaan mein itna wakhfa nahi hota tha jitna ke aajkal kiya jata hai. Syeda Ayesha  farmati hain ke dono moazzino ke darmiyan sirf is qadr wakhfa hota tha ke ek (1) azaan de kar utarta aur doosra azaan ke liye chadh jaata. (Muslim: H1092)

❁ Ek shakhs azaan sunkar masjid se baahar nikal gaya to Syedna Abu Huraira  ne farmaya: “Us shakhs ne Syedna Abul Qasim  ki nafarmaani ki”. (Muslim: H655)

❁ Nabi-e-Akram  ne farmaya: “Jo namaz ka iraada karke aata hai to wo namaz hi mein hota hai”. (Muslim: H602)

Syedna Abu Huraira  se riwayat hai ke 1 dafa namaz ki iqaamat keh di gai aur khade ho kar safe’n durust ki gae’n. Itne mein Rasool Allah  hamari taraf nikal aae, jab namaz ki jagah mein khade hue, Aap ko yaad aaya ke Aap junmbi hain. to Aap ne logo’n se kaha: “Apni jagah khade raho”, phir Aapne ghar jaakar ghusl farmaya aur jab Aap wapas tashreef laae to Aap ke sar se paani tapak raha tha, phir Aap ne takbeer keh kar namaz padhaai. (Bukhari: H275)

Qibla Aur Sutra

Ahkaam-e-Qibla:

Rasool Allah ﷺ sawaari par (nafil yaa witr) namaz adaa karne ka iraada karte to jidhar sawaari ka mu'n hota, usi taraf Nabi-e-Akram ﷺ ka rukh hota:

Nabi-e-Akram ﷺ dauran-e-safar raat ki namaz, apni sawaari par ishaare se padhte the. Sawaari ka mu'n chaahe jidhar bhi hota, farzo'n ko sawaari par naa padhte, albatta witr sawaari par hi padhte the.

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي السَّفَرِ عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ، يَوْمِيءٍ إِيْمَاءً، صَلَاةَ اللَّيْلِ إِلَّا الْفَرَائِضَ وَيُؤْتِرُ عَلَى رَاحِلَتِهِ.

(Bukhari: H1000; Muslim: H700)

Aur kabhi Nabi-e-Akram ﷺ ka ye maamool bhi dekhne mein aata ke jab oontni par nawaafil adaa karne ka iraada farmate to oontni ko qibla-rukhn karte aur takbeer-e-tehrima keh kar namaz shuru farma dete. Iske baad nawaafil adaa farmate rehte, sawaari ka rukh jis taraf bhi hota. (Abu Dawood: H1225 [Sanad Hasan]) Ibne Sakan aur Ibnul Mulaqqin waghaira ne ise Saheeh aur Munziri ne Hasan kaha hai

Is soorat mein Aap ruku aur sajda ishaare se karte, albatta sajde ki haalat mein ruku ki nisbat sar ko ziyaada jhukaa lete. (Tirmizi: H351) Imam Tirmizi ne ise Saheeh kaha hai Ibne Khuzaima ne (H1270) mein Saheeh kaha hai.

Jab farz namaz adaa karna maqsood hota to sawaari se utarte aur qibla-rukhn khade ho jaate. (Bukhari: H1099)

Qibla ke baare mein Nabi-e-Akram ﷺ ka irshad hai ke: “Mashriq aur Maghrib ke darmiyan waali tamaam simt qibla hai”. (Tirmizi:-al-Salah H344 [Sanad Hasan])¹²⁶

Ye hukm Ahle Madina aur un logo'n ke liye hai jinka qibla mashriq-o-maghrib ke darmiyan. Yaane shimaal yaa junoob waali simt mein hai. Rahe, barre-sagheer Paak-o-Hind ke log yaa tamaam wo log jinka qibla maghrib yaa mashriq ki taraf hai to unke liye shimal-o-junoob ke darmiyan waali tamaam simt qibla hai.

Namazi ke qible ki jaanib qabr hone ki soorat mein laazim hai ke waha'n se hat kar namaz adaa kare. Aap ﷺ ne farmaya: “Qabro'n ki jaanib mu'n karke namaz adaa naa karo aur naa qabro'n par baitho”. (Muslim: H972)

Sutre Ka Bayaan:

Yaha'n sutrah se murad wo cheez hai jise namazi apne aage khada karke namaz padhta hai taake uske aage se guzarne wala (sutrah ki doosri taraf se guzar jaae aur) gunaahgaar na ho. Laathi, barchi, lakdi, deewar, sutoon aur daraqt waghaira ko sutrah banaaya jaa sakta hai. Aur Imam ka sutrah sab muqtadiyo'n ke liye kafi hota hai.

Syedna Talha bin Obaidullah رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya:

Jab koi shakhs apne saamne إِذَا وَضَعَ أَحَدُكُمْ يَدَيْهِ مِثْلَ مُؤَخَّرَةِ الرَّحْلِ فَلْيُصَلِّ وَلَا يُبَالِ مَنْ مَرَّ وَرَاءَ ذَلِكَ.
(koi cheez) rakh le to namaz jaari rakhe aur jo koi us baahar waali
(Muslim: H499)

¹²⁶ (Tirmizi: H344 [Sanad Hasan]) Is Hadees ko Imam Tirmizi ne Hasan Saheeh kaha hai.

Choo'nke Batiullah se door ke logo'n ke liye theek khana-e-Ka'aba ki taraf rukh karna mushkil tha, is liye Baitullah ke daae'n baae'n saari jahat ko qibla qaraar diya gaya hai. Wallahu A'alam (ع ر)

taraf se guzre uski parwaah naa kare.

A'taa bin Abi Rabaah (Taabai) ﷺ farmate hain ke palaan ke pichle hisse ki lakdi 1 haath yaa usse kuch ziyada (lambi) hoti hai. (Abu Dawood: H686 [Sanad Saheeh]) ¹²⁷ Imam Ibne Khuzaima ne (H807) mein ise Saheeh qaraar diya hai.

Maaloom hua ke kam-az-kam ek (1) haath lambi lakdi yaa koi aur cheez sutrah ban sakti hai.

Syedna Abu Juhaifa ﷺ se riwayat hai ke Rasool Allah ﷺ ne bathaa mein logo'n ko namaz padhaai. Nabi-e-Rahmat ﷺ ke saamne ek (1) barchi nasab thee. Aap ne 2 rakat zohar ki namaz padhaai aur 2 rakat Asr ki. Us waqt barchi ki doosri taraf aurate'n aur gadhe guzar rahe the. (Bukhari: H490; Muslim: H503)

Namaazi Ke Aage Se Guzarne Ka Gunaah:

Rasool Allah ﷺ ne farmaya: "Agar namazi ke saamne se guzarne waale ko guzarne ki saza maaloom ho jaae to use uske aage se guzarne ki bajaae 40 (din, maah yaa saal) tak wahee'n khade rahna ziyaada behtar ho". (Bukhari: H510; Muslim: H507)

Rasool Allah ﷺ ne farmaya: "Tum namaz adaa karte waqt aage sutrah khada karo aur agar koi shakhs sutrah ke andar (namazi aur sutrah ke darmiyan) se guzarne chaahe to uski muzaahmat karo aur usko aage se na guzarne do. Agar wo na maane to usse ladai karo. Beshak wo shaitan hai". (Bukhari: H509; Muslim: H505)

Ek riwayat mein hai ke do (2) baar to usko haath se roko agar wo na ruke to usse haatha-paai se bhi gurez na kiya jaae (kyounke) wo shaitan hai. (Saheeh Ibne Khuzaima: H818)

¹²⁷ Yaqinan taqreeban Sawwa-ek fit (1.25 feet) lambi lakdi sutrah ban sakti hai. (ع)

Nabi-e-Akram ﷺ sutrah aur apne darmiyan mein se kisi cheez ko guzarne na dete the. Ek dafa aap namaz adaa farma rahe the ke ek (1) bakri daodti hui aai wo aapke aage se guzarne chaahati thi aur aap guzarne nahi dena chahte the. Aap ne apne batan-e-Mubarak sutrah ke saath lagaa diya (to bakri ko sutre ke peeche se guzarne pada). (Saheeh Ibne Khuzaima: H827 [Sanad Saheeh]) Imam Haakim ne (Al Mustadrak: V1 P254) mein aur Imam Zahbi ne Saheeh kaha hai.

Rasool Allah ﷺ ki jaae namaz aur deewar ke darmiyan ek (1) bakri ke guzarne ka faasla hota tha. (Bukhari: H496; Abu Dawood: H696)

Rasool Allah ﷺ ne farmaya: “Agar namazi ke aage ounth ke palaan ki pichli lakdi jitna lamba sutrah na ho aur baligh aurat, gadha yaa siyah kutta aage se guzar jaae to namaz tuth jaati hai. Aur siyah kutta shaitan hai”. (Muslim: H510)

Syeda Ayesha Siddiqa رضي الله عنها se riwayat hai ke “Main Rasool Allah ﷺ aage soti thee. Mere paao’n Aap ke saamne hote the. Jab Aap sajda karte to mujhe haath lagaate, main aapne paao’n samet leti aur jis waqt aap khade hote to paao’n phaela deti. Un dino gharo’n mein chirag nahi hote the”. (Bukhari: H513; Muslim: H(272)-512)

Maaloom hua ke guzarne to manaa hai. Agar aage koi leta ho to koi harj nah, isi tarah aurat ke guzarne se namaz toot jaati hai agar wo saamne leti ho to koi harj nahi.

Ehmiyat:

Syedna Ibne Masood رضي الله عنه farmate hain:

Beshak Rasool Allah ﷺ ne hame'n hidaayat ke tariqe sikhaae. Un hidaayat ke tariqo'n mein ye baat bhi shaamil hai ke us masjid mein namaz adaa ki jaae jisme azaan di jaati hai. Aur ek (1) riwayat mein hai (ke unho'n ne farmaya: "Agar tum namaz apne apne gharo'n mein padhoge, jaise (jamaat se) peeche rehne waala ye shakhs apne ghar mein padh leta hai to tum apne Nabi-e-Akram ﷺ ki sunnat ko choddoge aur agar Nabi ﷺ ki sunnat chodoge to gumraah ho jaaoge aur (ye baat bhi shaamil hai ke) jab koi shakhs accha wazoo karke masjid jaae to Allah Ta'ala har qadam ke badle ek neki likhta hai. Ek darja buland karta hai aur ek buraai mitaa deta hai". Maine Sahaba Ikraam رضي الله عنهم ko dekha (us waqt) jamaat se siwaae khule munaafiq ke koi peeche nahi rehta tha aur bimaar ko bhi 2 aadmiyo'n ke sahaare namaz ke liye laaya jaata aur saff mein khada kar diya jaata tha.

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَّمَنَا سُنَنَ الْهُدَى، وَإِنَّ مِنْ سُنَنِ الْهُدَى الصَّلَاةَ فِي الْمَسْجِدِ الَّذِي يُؤَذَّنُ فِيهِ. وَفِي رِوَايَةٍ. وَلَوْ أَنَّكُمْ صَلَّيْتُمْ فِي بُيُوتِكُمْ كَمَا يُصَلِّي هَذَا الْمُتَخَلِّفُ فِي بَيْتِهِ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ، وَمَا مِنْ رَجُلٍ يَتَطَهَّرُ فَيُحْسِنُ الطُّهُورَ ثُمَّ يَعْبُدُ إِلَى مَسْجِدٍ مِنْ هَذِهِ الْمَسَاجِدِ، إِلَّا كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ حَسَنَةً، وَبَرَفَعَ بِهَا دَرَجَةً، وَيَحُطُّ عَنْهُ بِهَا سَيِّئَةٌ. وَلَقَدْ رَأَيْنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلَّا مُنَافِقٌ مَعْلُومُ النِّفَاقِ وَلَقَدْ كَانَ لِرَجُلٍ يُؤْتَى بِهِ يُهَادِلُ بَيْنَ الرَّجُلَيْنِ يَقَامُ فِي الصَّفِّ.

(Muslim: H654)

Rasool Allah ﷺ ne farmaya: “Akele shakhs ki namaz se jamaat ke saath namaz padhna 27 darje ziyada (baais-e-sawab) hai”. (Bukhari: H645; Muslim: H650)

Rasool Allah ﷺ ne farmaya: “Us zaat ki qasam jiske haath mein meri jaan hai! Albatta maine irada kiya ke main lakdiya’n jamaa karne ka hukm doo’n. Phir namaz ka hukm du’n aur uske liye azaan kahi jaae, phir kisi shakhs ko logo’n ki imaamat ke liye kahu’n, phir un logo’n ke ghar jalaa du’n jo namaz (jamaat) mein haazir nahi hote”. (Bukhari: H644; Muslim: H651)

Syedna Abdullah bin Umme Maktoom ؓ naabina the, unho’n ne apne naabina hone ka uzr pesh karke apne ghar par namaz padhne ki ijaazat chahie to Nabi-e-Akram ﷺ ne pehle to unhe’n ijaazat dedi. Lekin phir farmaya: “Azaan sunte ho?” Syedna Abdullah ؓ ne kaha: “Ji haa’n!” Aap ﷺ ne farmaya: “To phir namaz mein haazir ho jaaya karo”. (Muslim: H653)

Bahiyyo’n socho! Naabina shakhs ko ghar mein namaz padhne ki ijaazat naa mil saki aur aankho’n waale jo azaan sun kar masjid mein namaz padhne ke liye nahi jaate wo kitne bade jurm aur gunaah ke murtakib ho rahe hain!

[Aurato’n Ko Masjid Mein Aane Ki Ijaazat:](#)

Rasool Allah ﷺ ne farmaya: “Jab tumahri aurat masjid ki taraf jaane ki ijaazat maange to use hargiz manaa na karo”. (Bukhari: 873; Muslim: 442)

Syedna bin Umar ؓ se riwayat hai ke Nabi-e-Akram ﷺ ne farmaya: “Tum apni aurato’n ko (namaz padhne ke liye) masjid aane se manaa na karo, agarche unke ghar unke liye behtar hain”. (Abu Dawood: H567) Imam Haakim (V1 P 209), Imam Ibne Khuzaima (1684) aur Imam Zahbi ne ise Saheeh kaha.

Aurato'n ko khushboo lagaakar masjid jaane ki mumaaneat hai. (Muslim: H443)¹²⁸

Namaz-e-Baa-Jaamat Ke Mutafarriq Masa'el:

❁ Rasool Allah ﷺ ne farmaya:

Jab (jamaat ke liye) iqamat kehdi jaae aur kisi shakhs ko peshab waghaira ki hajat ho to pehle usse faraghat haasil kare (phir namaz padhe).

إِذَا أُقِيمَتِ الصَّلَاةُ وَوَجَدَ أَحَدُكُمُ الْخَلَاءَ فَلْيَبْدَأْ بِالْخَلَاءِ.

(Bukhari: 873; Muslim: 442)

❁ Nabi-e-Rahmat ﷺ: "Jo shakhs azaan sun kar masjid mein jamaat ke liye naa pohonche (aur ghar mein namaz padhle) usse namaz qubool nahi ki jaati, illa ye ke koi uzr ho". Ibne Majah: H793 [Saheeh] Imam Ibne Hibban ne (Al Mawaarid: H426) mein, Haakim ne (Al Mustadrak: V1 P245) mein aur Zahbi ne ise Saheeh kaha hai. (Tareekh Waasit by Bahshal: P202).

❁ Jis jagah 3 aadmi ho'n aur wo jamaat se namaz naa padhe'n to un par shaitan ghalib hota hai. (Abu Dawood: H547 [Sanad Saheeh]; Nasai: H848) Imam Haakim ne: (V1 P246) mein, Ibne Khuzaima ne (H1486) mein, Ibne Hibban ne (Al Mawaarid: H425) mein, Zahbi ne aur Imam Nawavi ne (Al Majmua: V4 P183) mein ise Saheeh kaha hai.

❁ Rasool Allah ﷺ ne farmaya: "Agar sham ka khana saamne lagaa diya jaae aur namaz ki iqamat ho jaae to pehle khana khaao aur khana khane mein jaldi naa karo yaha'n tak ke usse faarigh ho jaao". Syedna Abdullah bin Umar رضي الله عنه ke saamne khana rakh diya jaata aur jamaat bhi khadi ho jaati to wo us waqt tak namaz ke liye naa aate jab tak khaane se faarigh naa ho jaate. Halaanke wo imam ki qirat sun rahe hote the. (Bukhari: H673; Muslim: H559)

¹²⁸ Maqsad ye hai ke masjid jaane waali khatoon is tarah ke fitna-angez iqdaam se parhez kare. (ع ٧)

❁ Nihayat shadeed sardi aur baarish ki raat mein Rasool Allah ﷺ ne gharo'n mein namaz padhne ki ijaazat dedi. (Bukhari: H666; Muslim: H697)

Safo'n Mein Milkar Khada Hone Ka Hukm:

Rasool Allah ﷺ ne famraya:

Apni safo'n ko baraabar karo, سَوُّوْا صُفُوْفَكُمْ فَإِنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ إِقَامَةِ الصَّلَاةِ.
bila-shubha safo'n ka baraabar karna namaz ke qaaem karne mein se hai. (Bukhari: H723; Muslim: 433)

Quran-e-Hakeem mein hai:

Aur Namaz Qaaem Karo. وَأَقِمْوُا الصَّلَاةَ. (Surah-al-Baqara: 43))

Yaane arkaan aur sunan ki taadeel, ehtemaam aur riaayat se namaz padho. Rasool Allah ﷺ ka farman hai ke: "Safo'n ke seedha karna bhi namaz ke qaaem karne mein daakhil hai". Isse maaloom hua ke safo'n ka tedha hona nuqsan ka mojiib hai.

Rasool Allah ﷺ ne farmaya: "Safo'n ko seedha karo, kyunke saff ko seedha karna namaz ke husn mein se hai". (Bukhari: H722; Muslim: H435)

Syedna Noman bin Basheer رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ hamari safo'n ko (aise) baraabar karte, goya unke saath teero'n ko baraabar karte ho'n.¹²⁹ Yaha'n tak ke hamne Nabi-e-Akram ﷺ se safo'n ka seedha karna samajh liya. Ek din Aap (jamaat ke liye) khade hue aur takbeer kehne ko the ke ek (1) shakhs ko dekha ke uska seena saff se

¹²⁹ Muhawre ke mutaabiq to you'n kehna chaahiye ke saff teer ki tarah seedhi ho jaati thi. Lekin jab iske bar-aks you'n kahaa jaae ke teer agar saff ki tarah seedha kar diya jaae to Yaqinan hadaf ko jaa lage. To isme ziyada mubaalagha paaya jaata hai. Maqsad bhi yehi hai ke safe'n intihaai seedhi hoti thee'n. Hatta ka unki madad se nishane ki taraf teero'n ka rukh ba-khoobi seedha kiya jaa sakta tha. Wallahu A'alam (ع ر)

bahar nikla hua hai to farmaya: “Apni safo’n ko baraabar aur seedha karo, warna Allah Ta’ala tum mein ikhtilaaf daal dega”. (Muslim: H436)

Mazkoora hadees ki roo se safo’n ka seedha karna nihaayat zaroori hai. Iqaamat ho jaane ke baad jab safo’n seedhee, durust aur baraabar ho jaae’n to phir Imam ko takbeer-e-oola kehni chaahiye.

Khabardaar! Safo’n tedhi naa ho’n. Ke Safo’n ka tedha pan baahami phoot, dilo’n ke ikhtilaaf aur baatini kadoorat ka mojib hai.

Syedna Anas رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne farmaya: “Apni safo’n mili hui rakho (kandhe se kandha aur qadam se qadam milaa kar khade ho) aur safo’n ke darmiyan nazdeeki karo do safo’n ke darmiyan itna faasla naa chodo ke waha’n ek (1) aur saff kahdi ho sake) aur gardane’n baraabar (ek doosre ki seedh mein) rakho. Qasam hai us zaat ki jiske haath mein meri jaan hai! Yaqinan main shaitan ko dekhta hu’n jo saff ke shagafo’n¹³⁰ mein daakhil hota hai, goya ke wo bakri ka siyaah baccha hai”. (Abu Dawood: H667 [Sanad Saheeh]) Imam Ibne Hibban ne (Al Mawaarid: H387) mein aur Ibne Khuzaima ne (H1545) mein ise Saheeh kaha hai.

Syedna Noman bin Basheer رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne logo’n ki taraf chehra karke farmaya: “Logo! Apni safo’n seedhi karo. Logo! Apni safo’n durust karo. Logo! Apni safo’n baraabar karo. Allah ki qasam! Yaa to tum zaroor-zaroor safo’n seedhi karoge yaa phir Allah Ta’ala tumhare dilo’n mein ikhtilaaf aur phoot daal dega”. Phir to ye haalat ho gai ke har shakhs apne saathi ke kandhe se kandha, ghutne se ghutna aur takhne se takhna chipkaa deta tha. (Abu Dawood: H662 [Hadees Saheeh])

Syedna Anas رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: “Safo’n ko seedha kiya karo, kyunke main tumhe’n pas-e-pusht bhi dekhta hu’n”. (Ye Aap ﷺ ka mo’jiza tha) Syedna Anas رضي الله عنه kehte hain ke ham mein se

¹³⁰ T: (شگاف) Daraad [Rekhta]

har shakhs (safo'n mein) apna kandha doosre ke kandhe se aur apna qadam doosre ke qadam se milaa deta tha. (Bukhari: H725) ¹³¹

¹³¹¹³¹ Is hadees mein Aap (s) ke ek (1) mo'jize ka zikr hai. Mo'jiza yaa karaamat ki haqiqat samajhne ke liye darj-e-zail nukaat qaabil-e-ghaur hain:

- Insaan ka wujood, uski aqal, taaqat, jumla aadaat, khasaaelT: aur khoobiyan sab Allah Ta'ala ki ataa-karda hoti hain.
- Insani aadat aur routine hai ke jis kaam mein bhi kisi aadmi ki aqal aur taaqat sarf hoti hai, wo kaam kitna hi anokha kyou'n naa ho, doosre aadmi bhi mehnat aur mashaqqat karke wo kaam kar hi lete hain.
- Lekin jab kisi aadmi se aisa kaam saadir ho jo aam aadat se hataa hua ho, usme kisi ilm yaa fan ka dakhil naa ho aur asbaab-o-wasaael bhi istemaal mein naa laae gae ho'n, nez har aam-o-khaas uske muqaable se yaa to sire hi se aajiz ho yaa asbaab-o-wasaael ke baghair aajiz ho to iska matlab ye hai ke jis aadmi se ye karnaama sarzad hua hai, us mein mahez uski aqal aur taaqat kaam nahi kar rahi, balke use kisi ghaebi taaqat ki "an-dekhi madad" haasil hai.
- Agar aisa kaam kisi Nabi aur Rasool se saadir ho to use mo'jiza kehte hain aur agar kisi saheeh-ul-aqida, aalim-e-deen aur muttabe sunnat (waliAllah) se saadir ho to use karaamat kehte hain.
- Logo'n ne Ambiya-o-Rasool ki sadaaqat manwaane ke liye Allah Ta'ala unhe'n umooman 2 cheezo'n se nawaazte hain:
 1. Daleel-o-Baraheen ki taaqat
 2. Mukhtalif mo'jizaat ka saadir hona.
- Ye to ho sakta hai ke kisi Nabi ko mo'jiza naa mile, magar aisa kabhi nahi hua ke use daleel-o-burhaan ki taaqat se mehroom rakha gaya ho.
- Jis Nabi ko bhi mo'jiza mila, usne kabhi ye daawa nahi kiya ke asbaab-o-wasaael ko istemaal mein laae baghair har qism ka karnaama kar dikhaana meri taaqat mein hai yaa mere kar-e-

mansabi mein daakhil hai. Aur naa hi uske Sahaba ne ye aqida rakha ke wo un mo'jizaat ki buniyad par asbaab-e-aadiya ke baghair doosre insaano ka haajat-rawa aur mushkil-kusha hai.

- Kisi bhi ghair-e-nabi ki dawat (aqida-o-amal) ki sacchai

1. Quran-e-Paak
2. Maqbool Ahadees
3. Sahaba Ikraam ﷺ ke majmui faham-o-amal aur
4. Ijma-e-Ummat se parkhi jaaegi.

Agar uski dawat aur tarz-e-amal is meyaar par poora utarta hai to usse zaahir hone waala khilaaf-e-aadat kaam "karaamat" hoga warna nahi.

- Agar badd-aqida aur badd-amal hone ke bawujood usse umoor-e-ajeeba zaahir hote hain to iski 2 hi wajah ho sakti hain.

1. Allah ne uski rassi daraaz kardi hai, taake wo uske paerukaar ziyada se ziyada azaab-e-aakhirat ke mustahiq bane'n.
2. Usne mukhtalif shirkiya "amal" karke jinno'n aur shayateen ka qurb haasil kiya hua hai. Jo uske saath, nazar naa aane waala ta-aawoon karte aur use peshgi khabre'n pohonchate hain.

- Al-gharz, mo'jiza aur sacchi karamat Allah ki ghaebi madad, taaqat aur hukm se runuma hoti hai. Jabke jhooti karamato'n mein shayateen ki an-dekhi madad kaam kar rahi hoti hai. Banda apni taaqat se aise umoor-e-ajeeba ka muzaahara nahi kar sakta.

- Haalat-e-namaz mein qibla-rukh hone ke bawujood peeche khade namaziyo'n par nazar rakhna, waaqai Nabi-e-Akram (s) ka mo'jiza tha aur ye haalat-e-namaz ke saath khaas tha. Magar namaz mein bhi ye kaefiyat har waqt nahi hoti thi. Balke Jab Allah Ta'ala chahta tha aise hota tha aur jab nahi chahta tha, nahi hota tha. Chunache Saheeh Hadees mein hai ke Aap (s) namaz padha rahe the jab سَمِعَ رَبَّنَا وَلَكَ 'اللَّهُ لِمَنْ حَمِدَهُ' kaha to peeche se ek (1) aadmi ne ye dua padhi

Syedna Baraa bin Aazib ؓ se riwayat hai ke Rasool Allah ﷺ saff ke andar daakhil ho kar ek (1) jaanib se doosri jaanib tak chalte, hamare seeno'n aur kandho'n ko baraabar karte aur farmate the: "Aage mat, peeche hona, (warna) Tumhare dil bhi mukhtalif ho jaaenge". Aur farmate the: "Tehqeeq Allah Ta'ala pehli saff waalo'n par apni rehmat bhejta hai aur farishte unke liye (rahmat ki) dua karte hain". (Abu Dawood: H664 [Sanad Saheeh]; Mustadrak lil Haakim: H2099, 2105, 2112, 2128 [575-573-572-571]) Ibne Hibban ne (Al Mawarid: H386) mein aur Imam Ibne Khuzaima ne (H1551) mein ise Saheeh, jabke Nawawi ne (Al Majmua: V4 P226) mein Hasan kaha hai.

Syedna Noman bin Basheer ؓ se riwayat hai ke jab ham namaz ke liye khade hote to Rasool Allah ﷺ hamari safe'n baraabar karte the, jab safe'n baraabar ho jaatee'n to (phir) Aap ؓ Allahu Akbar keh kar namaz shuru karte. (Abu Dawood: H665 [Sanad Saheeh])

Syedna Abdullah bin Umar ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "Safe'n qaaem karo, kandhe baraabar karo, (safo'n ke andar)

.....الْحَمْدُ' to salam pherne ke baad Aap (s) ne farmaya: "Dua kisne padhi thi?" (Bukhari: P799)

- Ek raat Nabi-e-Akram (s) apne bistar se utha kar bahar chale gae, Ammi Ayesha ؓ bhi Aapke peeche bahar nikal gae'n. Aap (s) ne Baqee-al-Gharqad (Madina Munawara ka Qabarastan) Pohonch kar Dua-e-Maghfirat ki aur wapas aagae. Ammi Ayesha ؓ, Aap (s) se pehle apne bistar par pohonchne mein kaamyab ho gae'n. Lekin saa'ns phooli hui thi. Nabi-e-Akram (s) ne wajah dariyaf ki. Ammi Ayesha ؓ ne taalna chaha: Aapne farmaya: "Ayesha! Bataado, wagarna mera Allah mujhe bataadega". Us par Ammi Ayesha ؓ ne saari baat bataadi. (Muslim: H974) Isse maaloom hua ke ghar se nikate waqt Ammi Ayesha ؓ ko maaloom naa tha ke Nabi-e-Akram (s) kidhar aur kyou'n jaa rahe hain aur Nabi-e-Akram (s) ko bhi maaloom naa hua ke Ayesha ؓ bhi mere peeche gai thee'n.

un jagaho'n ko pur karo jo khaali reh jaae'n, apne bhaiyo'n ke haatho'n mein narm ho jao, safo'n ke andar shaitan ke liye jagah naa chodo aur jo shakhs saff milaaega Allah bhi use (apni rehmat se) milaaega aur jo use kaatega, Allah bhi use (apni rehmat se) kaat dega". (Abu Dawood: H666 [Sanad Hasan]; Haakim ne Al Mustadrak: V1 P213) Imam Ibne Khuzaima ne (H1549) mein, Zahbi aur Nawavi ne (Al Majmua: V4 P227) mein ise Saheeh kaha hai.

Apne bahiyyo'n ke haatho'n mein naram ho jaane ka matlab ye hai ke agar saff durust karne ke liye koi tumhe'n aage yaa peeche kare to badi narmi aur mohabbat se aage yaa peeche ho jao. Agar saf se koi nikal kar chala jaae to uski jagah lekar saff milaa. Allah tum par rahmat karega. Saff ke andar (jaan boojh kar) ek-doesre se door door khade hona saff kaatna hai. Aise logo'n ko Allah apni rehmat se door karega. (wal ayaaz billah)

Safo'n Ki Tarteef:

Syedna Anas  se riwayat hai ke Rasool Allah  ne farmaya: "Pehle awwal saff ko poora karo. Phir use jo pehli ke nazdeek hai". (Abu Dawood: H671 [Hadees Saheeh]) Imam Ibne Khuzaima (H1546-1547) mein aur Imam Ibne Hibban ne (Al Mawaarid: H390) mein ise Saheeh kaha hai.

Syedna Abu Huraira  se riwayat hai ke Rasool Allah  ne farmaya: "Mardo'n ki safo'n mein (sawab ke lehaz se) sab se behtar, pehli saff hai. Aur sub se buri, Aakhri saff hai aur aurato'n ki safo'n mein se sab se buri saff, pehli saff hai aur sab se behtar aakhri saff hai". (Muslim: H440)¹³²

¹³² Imam Nawavi ne Al Majmua: V4 P301 mein farmate hain: Ye tab hai jab khawateen bhi mardo'n ke saath namaz mein haazir ho'n. Kyou'nke agar mard aakhri saff mein khade ho'n aur unke muttasil baad khawateen khadi ho'n to unka khayal ek-doesre ki taraf rahega. Lekin agar mard pehli safo'n mein ho'n aur khawateen aakhri safo'n mein ho'n jabke darmiyan mein bacche ho'n to phir aisa imkaan nahi rahega. (ع)

Syedna Abu Saeed Khudri رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: “Hamesha log (pehli saff se) peeche hat-te rahenge yaha’n tak ke Allah bhi unhe’n (apni rehmat mein) peeche daaldega”. (Muslim: H438)

Sutoono’n Ke Darmiyan Saff Banaana:

Syedna Anas رضي الله عنه kehte hain ke ham Rasool Allah ﷺ ke daur mein isse (sutoono’n ke darmiyan safe’n banaane se) bachte the. (Abu Dawood: H673 [Sanad Saheeh]; Tirmizi: H229) Imam Tirmizi ne (Al Mustadrak: V1 P218) mein aur Hafiz Zahbi ne ise Saheeh kaha hai. Sufiyan Soori Sarah Bis Sama'a Indal-Bayhaqi: (V3 P4)

Saff Ke Peeche Akele Namaz Padhna:

Saff ke peeche akele khade ho kar namaz nahi padhni chaahiye. Rasool Allah ﷺ ne 1 shakhs ko saff ke peeche akele namaz padhte hue dekha to Aap ne use namaz lautane ka hukm diya. (Abu Dawood: H682 [Sanad Saheeh]) Imam Ibne Hibban ne (Al Mawaarid: H403) mein, Imam Ahmad, Ishaq ne aur Ibne Hazam ne (Al Mahalla: V4 P53) mein ise Saheeh kaha hai. (Sunan Darmi: V1 P211 H1289) mein Hasan Sanad ke saath ye riwayat aai hai ke Nabi-e-Akram ﷺ ne saff ke peeche akele namaz padhne waale ko namaz lautaane ka hukm is liye diya tha ke wo agli saff mein shamil nahi hua tha.¹³³

Agar agli saff mein jagah nahi hai to ek Imam aur ek (1) muqtadi waale masle se istimbaat¹³⁴ karte hue agli saff se aadmi kheench kar saff

¹³³ ‘وَلَمْ يَتَّصِلْ بِالصُّفُوفِ’ isse maaloom hota hai ke agar agli saff mein jagah naa ho aur namazi akele saff mein khada ho jaae to iski namaz ho jaaegi. Yehi mauqif Shaikh-ul-Islam Ibne Taimiyya رحمته الله, Shaikh Albani رحمته الله aur deegar mohaqqiqeen ka hai. Dekhiye Arwaa-ul-Ghaleel: V2 P329; Fataawa ad Deen-ul-Khaalis: V5 P244 (ع ٢)

¹³⁴ T: (اِسْتِئْذَانٌ) Muqarrar usool ke tahat qoh waghaira se masaael e sharaaiyya ka hukum nikaalne ka amal [Rekhta]

banaa lena jaaez hai aur agar naa kheencha jaae aur akele hi namaz padhi jaae to phir ye namaz dohraani padegi.

Saf-bandi Mein Maraatib Ka Lehaaz Rakhna:

Syedna Abu Masood Ansari رضي الله عنه se riwayat hai ke Rasool Allah ﷺ namaz mein apne haath hamare kandho'n par rakhte aur farmate: "Barabar ho jao aur ikhtilaaf na karo warna tumhare dil mukhtalif ho jaaenge. (Aur) Wo log jo aqalmand aur danishmad hain, saff mein mere qareeb rahe'n, phir jo unse qareeb hain, phir jo unse qareeb hain. (Muslim: H432)

Syedna Abu Maalik Ashari رضي الله عنه kehte hain ke Rasool Allah ﷺ namaz ke liye khade hue pehle mardo'n ne safe'n baandhee'n, phir baccho'n ne. Uske baad Apne namaz padhaai. Phir farmaya: "Meri ummat ki namaz isi tarah hai". (Abu Dawood: H677 [Sanad Hasan]) Usne Ibnul Mulaqqin ne Tohfa-al-Mohtaah mein Hasan Qaraar diya hai (H548).

Syedna Anas رضي الله عنه ki taweel hadees mein hai ke maine aur ek (1) bacche ne ekatthe Rasool Allah ﷺ ke peeche saff banaai aur meri waalida Umme Sulaim رضي الله عنها hamare peeche akeli hi saff mein khadi ho gai. (Bukhari: H727; Muslim: H658)¹³⁵

Is hadees se maaloom hua ke jab mardo'n ki saff mein jagah ho to naabaligh bacche bhi unke saath kahde honge. (Fataawa-al-Lajnah ad Daaemah: V8 P20; Tamaam-al-Minnah lil Albani: P284)

Imaamat Ka Bayaan

Rasool Allah ﷺ ne farmaya:

Logo'n ka imam wo hona chaahiye jo un mein sab se ziyada Quran saheeh tariqe se padhne waala ho. Agar qirat

يَوْمُ الْقَوْمِ أَقْرَوْهُمْ لِكِتَابِ اللَّهِ، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً، فَأَعْلَمُهُمْ بِالسُّنَّةِ فَإِنْ كَانُوا فِي

¹³⁵ Isse maaloom hua ke agar ek (1) khatoon namaz mein shaamil ho jaae to wo bhi mardo'n se alag akeli saff mein khadi hogi. (ع ر)

mein sab barabar ho'n to phir wo imaamat karaae jo sunnat ko sab se ziyada jaanta ho. (Sab se ziyada ahkam aur masaael ki hadeese'n jaanta ho). Phir agar sunnat ke ilm mein bhi sab barabar ho'n to phir imaamat wo karaae jis ne sab se pehle hijrat ki. Agar hijrat mein bhi sab baraabar ho'n to phir wo imaamat karae jo sab se pehle musalman hua ho. Aur (bilaa ijaazat) koi shakhs kisi ki sultanat mein uski imaamat na karae aur naa kisi ke ghar mein saaheb-e-khaana ki masnad par uski ijjazat ke baghair baithe.

السُّنَّةُ سَوَاءٌ، فَأَقْدَمُهُمْ هِجْرَةً فَإِنْ كَانُوا فِي
الْهِجْرَةِ سَوَاءً، فَأَقْدَمُهُمْ سِلْمًا، وَلَا يُؤَمِّنُ الرَّجُلُ
الرَّجُلَ فِي سُلْطَانِهِ وَلَا يَقْعُدُ فِي بَيْتِهِ عَلَى تَكْرِمَتِهِ
(Muslim: H673) إِلَّا بِإِذْنِهِ.

Agar Kitabullah kisi nabaaligh bacche ko ziyaada yaad ho to use Imam banaaya jaa sakta hai. Syedna Amr bin Salama ؓ farmate hain ke apne qabile mein sabse ziyada Quran mujhe yaad tha. Lehaza mujhe Imam banaaya gaya, halaanke meri umar 7 saal thi. (Bukhari: H4302)

Naabina ko Imam banana jaez hai kyouunke Nabi-e-Akram ؐ ne Syedna Abdullah bin Umme Maktoom ؓ ko Imam muqarrar kiya tha, haalaanke wo naabina the. (Abu Dawood: H370 [Saheeh])

Rasool Allah ﷺ ne farmaya: “Us imam ki namaz kaano'n se buland, yaane qubool nahi hoti. Jis par log (ba-wajeh) uski bidaat, jahaalat-o-fisq ke) naraaz ho'n”. (Tirmizi: H360 [Sanad Hasan])

Syedna Anas ؓ bayaan karte hain ke Rasool Allah ﷺ ki misl bohot halki aur bohot kaamil namaz maine kisi imam ke peeche nahi padhi. Jab Aap (aurato'n ki saff mein) bacche ke rone ki awaaz sunte to is dar se namaz halki kar dete ke uski maa ko takleef hogi. (Bukhari: H708)

Syedna Abu Qataada ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: “Main namaz lambi karne ke iraaade se namaz mein daakhil hota hu’n. Phir (aurato’n ki saff mein) bacche ke rone ki awaaz sunta hu’n to apni namaz mukhtasar kar deta hu’n (halki padhta hu’n) ke bacche ke rone se uski maa ko takleef hogi”. (Bukhari: H707)

Ziyaada Lambi Namaz Par Nabi-e-Kareem ﷺ Ka Ghussa:

Syedna Abu Masood Ansaari ؓ riwayat karte hain ke maine Rasool Allah ﷺ ko kisi waaz mein itne ghusse mein nahi dekha jitna (lambi namaz padhaane waalo’n par) us din dekha. Aap ﷺ ne farmaya: “Tum (lambi namaze’n padha kar) logo’n ko nafrat dilaane waale ho (suno!) jab tum logo’n ko namaz padhao to halki padhao. Is liye ke un (muqtadiyo’n) mein zaeef, boodhe aur haajat-mand bhi hote hain”. (Bukhari: H702; Muslim: H468)

Syedna Usmaan bin Abul Aas ؓ riwayat karte hain ke mujhe Rasool Allah ﷺ ki aakhir wasiyyat ye thee: “Jab tum logo’n ki imaamat karo to unko namaz halki padhao, kyonke tumhare peeche boodhe, mareez, kamzor aur kaam-kaaj waale log hote hain. Aur jab akele namaz padho to jis qadr chaahe lambi padho”.¹³⁶

Halki namaz ka ye matlab nahi ke ruku, sujood, qaume aur jalse ko darham barham karke rakh diya jaae. Waazeh hoke arkaan-e-namaz ki taadeel aur tamaaniyat¹³⁷ ke baghair namaz baatil hoti hai. (Muslim: H756) Balke halki namaz ka matlab ye hai ke qirat mein (nisbatan) ikhtesaar

¹³⁶ Muslim: H470 mein Syedna Anas ؓ riwayat karte hain ke Rasool Allah (s) haalat-e-namaz mein namaz ke liye aai hui maa ke hamrah bacche ke rone ki awaaz sunte to is wajah se chooti soorat padh lete. Is hadees se, nez Syedna Moaz ؓ se mutaalliq hadees aur deegar riwayaat se ye maaloom hota hai ke takhfeef qirat mein hoti thi. Haa'n alfaaz munaasib andaaz mein tarteel se padhna behrehaal zaroori hai. (ع)

¹³⁷ T: (ظَمَانِيَت) Itmenaan, tasalli [Rekhta]

kiya jaae, magar qiyaam ziyada mukhtasar bhi na ho. Nabi-e-Akram ﷺ ne farmaya: “Afzal namaz wo hai jis mein qiyaam lamba ho”. (Muslim: H756)

Namaz Ke Liye Pur-Sukoon Andaaz Se Aana:

Syedna Abu Qataada رضي الله عنه riwayat karte hain:

Ke us dauraan ham Rasool Allah ﷺ ke saath namaz padh rahe the, Aap ne logo’n ki khat-pit suni. Namaz ke baad Aap ne poocha: “Tum kya kar rahe the?” Unho’n ne arz ki: “Ham namaz ki taraf jaldi aarahe the”. Aap ne farmaya: “Aisa na karo, Jab tum namaz ke liye aao to araam se aao, jo namaz tumhe’n mil jaae (jo tum paalo) padhlo aur jo faut ho jaae usko baad mein poora karo.

يَبْنَأُ نَحْنُ نُصَلِّي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَمِعَ جَلْبَةً فَقَالَ: مَا شَأْنُكُمْ؟ قَالُوا: اسْتَعْجَلْنَا إِلَى الصَّلَاةِ. قَالَ: فَلَا تَفْعَلُوا إِذَا أَتَيْتُمُ الصَّلَاةَ فَعَلَيْكُمْ السَّكِينَةُ فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا سَبَقَكُمْ فَأْتُوا.

(Muslim: H603)

Syedna Abu Huraira رضي الله عنه ne kaha Aap ﷺ ne farmaya: “Jab farz namaz ka irada karke aate ho to namaz hi mein hote ho (lehaaza wikaar aur sukoon ke saath aaya karo)”. (Muslim: H602)

Imamo’n Par Wabaal:

Syedna Abu Huraira رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: “Agar imamo’n ne namaz acchi tarah (arkaan ki taadeel aur sunnato’n ki riaayat ke saath) padhaai to tumhare liye bhi sawab hai aur unke liye bhi sawaab hai aur agar namaz padhane mein khata ki (ruku-o-sujood ki adm tamaaniyat, aur qaume jalse ke fuqdaan se namaz padhaai) to tumhare (muqtadiyo’n ke) liye (to) sawab hai aur unke liye wabaal hai”. (Bukhari: H694)

Imam Baghwi ﷺ farmate hain: “Is hadees mein is baat ki daleel hai ke agar koi imam be wazoo yaa bahaalat-e-janaabat namaz padha deta hai, to muqtadiyo’n ki namaz saheeh aur imam par namaz ka iaadah¹³⁸ laazim hai khwah usne ye fe’l (فعل) iraadatan kiya ho yaa laa-ilmi ki binaa par”.

Namaz Padhaa Kar Imam Muqtadiyo’n Ki Taraf Mu’n Phere:

Syedna Samrah bin Jundub ؓ se riwayat hai, wo kehte hain: “Jab Rasool Allah ﷺ namaz padh lete to hamari taraf mutawajje hote. (Bukhari: H845)

Syedna Anas ؓ riwayat karte hain ke Rasool Allah ﷺ ko aksar apni daahini taraf se mudte the. (Muslim: H708)

Syedna Abdullah bin Masood ؓ farmate hain: “Tum apni namaz mein se sirf daae’n taraf se phir kar shaitan ka hissa muqarrar na karo. Tehqeeq maine Rasool Allah ﷺ ko bohot dafaa dekha ke wo apne baae’n taraf se bhi pherte the”. (Bukhari: H852; Muslim: H707)

Maaloom hua ke imam ko pherne ki liye sirf ek (1) taraf muqarrar nahi kar leni chaahiye. Balke kabhi daae’n taraf se phera kare kabhi baae’n taraf se magar aksar daae’n taraf se mudhna chaahiye.

Syedna Baraa ؓ ki riwayat hai ke ham Rasool Allah ﷺ ke peeche namaz padhte to ham Aap ke daae’n taraf khade hone ko pasand karte the, taake aap hamari taraf mu’n karke baithe’n. (Muslim: H709)

Imam Ki Iqtida Ke Ahkaam:

Syedna Abu Huraira ؓ riwayat karte hain ke Rasool Allah ﷺ ne farmaya: “Imam se pehel na karo! Jab wo takbeer kahe, iske baad tum takbeer kaho aur jab Imam 'وَلَا الضَّالِّينَ' (wala Laz-Zaaleen) kahe to tum uske baad Ameen kaho. Aur jab Imam ruku kare to uske baad ruku

¹³⁸ T: (إِعَادَهُ) Takraar, dohraana, dobaara karna ya kehna [Rekhta]

karo aur jab, Imam 'سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ' (Sami Allahu Liman Hamida) kahe to tum 'اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ' (Allahumma Rabbana Lakal Hamad) kaho". (Muslim: H415)

Syedna Baraa bin Aazib رضي الله عنه riwayat karte hain ke ham Rasool Allah ﷺ ke peeche namaz padhte the, pas jab Aap 'سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ' (Sami Allahu Liman Hamida) kehte (to ham Aap ke peeche qaume mein khade ho jaate the aur phir) ham mein se koi apni peeth (sajda mein jaane ke liye) na jhukata tha yahaa'n tak ke Rasool Allah ﷺ apni peshani zameen par rakh dete, phir ham aapke baad sajde mein jaate. (Bukhari: H690; Muslim: H474)

Hazraat! Gaur kiya aapne! Ke jab tak Rasool Allah ﷺ qaume se sajde mein pohonchkar apni peshani mubarak zameen par na rakh dete the us waqt tak tamaam Sahaba Ikraam رضي الله عنهم khade rehte the. Koi peeth tak na jhukaata tha. Aur hamara ye haal hai ke imam qaume se sajde mein aane ke liye abhi 'اللَّهُ أَكْبَرُ' (Allahu Akbar) hi kehta hai to muqtadi imam ke sajde mein pohonchne se pehle hi sajde mein pohonch gae hote hain.

Nabi-e-Rahmat ﷺ farmate hain: "Imam se pehle ruku karo na sajda, aur imam se pehle khade ho, na pehle salam phero". (Muslim: 426)

Syedna Abu Huraira رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne farmaya: "Kya Imam se pehle sar uthaane waala darta nahi ke Allah Ta'ala uska sar gadhe ke sar ki tarah karde, yaa uski shakal gadhe jaisi banaade". (Bukhari: H691; Muslim: H427)

Rasool Allah ﷺ ne farmaya: "Jab namaz mein koi baat darpesh ho to 'سُبْحَانَ اللَّهِ' Subhan Allah kehna mardo'n ke liye hai aur haath par haath maarna aurato'n ke liye hai". (Bukhari: H1203-1204; Muslim: H422) ¹³⁹

¹³⁹ Aurat SubhanAllah kehne ki bajaae ek (1) haath ko doosre haath ki pusht par maaregi. Wallahu A'alam (ع ر)

Imam Ko Luqma Dena:

Syedna Musawwir bin Yazeed ؓ se riwayat hai ke ek (1) dafa Nabi-e-Kareem ﷺ ne qirat mein Quran ka kuch hissa (sahoo-an¹⁴⁰) chod diya. Ek aadmi ne kaha: Aap ﷺ ne falaa'n falaa'n aayat chod-di thi. To Aap ﷺ ne farmaya: "Toone mujhe yaad kyou'n na karawaya?" (Abu Dawood: H907 [Sanad Hasan] Imam Ibne Khuzaima aur Imam Ibne Hibbas ne (Al Mawaarid: H378) mein ise Saheeh kaha hai.

Aurat Ki Imaamat:

Pehli saff ke wast¹⁴¹ mein doosri muqtadi aurato'n ke saath baraabar khadi ho kar aurat aurato'n ki imaamat kara sakti hai.

Syeda Umme Warqa ؓ farmati hain:

Rasool Allah ﷺ ne unhe'n hukm diya ke wo apne ghar waalo'n ki imaamat karaae'n.

أَمَرَهَا أَنْ تَوُمِّرَ أَهْلَ دَارِهَا.
(Abu Dawood: H592 [Saheeh])

Imam Ibne Khuzaima ne (H1676) mein ise saheeh kaha hai.

Ummul Momineen Ayesha ؓ ne aurato'n ki imaamat karaai, jabke Aap ﷺ saff ke darmiyan khadi hui thee'n. (Abu Dawood: H592 [Hadees Hasan]) Imam Ibne Khuzaima ne (H1676) mein ise Saheeh kaha hai.

Imaamat Ke Chand Masaael:

- Syedna Ayesha ؓ se riwayat hai:

Rasool Allah ﷺ ne apne (etekaaf waale) hujre mein namaz padhi aur logo'n ne hujre se bahar

صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حُجْرَتِهِ
وَالنَّاسُ يَأْتُمُونَ بِهِ مِنْ وَرَاءِ الْحُجْرَةِ.

(Sunan Daraqutni: V1 P404 H1429 (Sanad

¹⁴⁰ T: (سَهْو) Ghalati, bhook-chook, ghaflat [Rekhta]

¹⁴¹ T: (وَسْط) Beech, darmiyaan, kisi cheez ke beech ka hissa, mutawassit [Rekhta]

aapki iqtida mein namaz adaa ki.

Hasan))

Dekhiye meri kitab Anwaar as Sunan Fee Tehqeeq Asaar as Sunan: H514

Maaloom hua ke Imam aur muqtadiyo'n ke darmiyan agar koi deewar waghaira haael ho to namaz ho jaaegi.

• Abdullah bin Abbas  kehte hain ke main raat ki namaz mein Nabi-e-Akram  ke baae'n taraf khada hua. Aap  ne mera haath apni peeth ke peeche se pakda aur mujhe apni daae'n taraf kar diya. (Bukhari: H726; Muslim: H763) ¹⁴²

• Syedna Jaabir  kehte hain ke main namaz mein Nabi-e-Akram  ke peeche khada ho gaya. To Aap ne mera kaan pakad kar mujhe apni daae'n jaanib karliya. (Ye ek (1) safar ka waaqia hai, isme Rasool Allah  ne ek (1) hi chadar mein namaz padhi). (Muslim: H766) ¹⁴³

Agar muqtadi ek (1) ho to namaz mein wo Imam ke daahine taraf uske baraabar khada hoga. (Bukhari: H697)

• Syedna Bilal  Rasool Allah  ko dekh kar takbeer kehte aur Aap ke musalle par khade hone se pehle takbeer kahi jaati aur log safbandi kar lete the. (Muslim: H605-606)

• Syedna Anas  kehte hain ke main jamaat mein Aap  ke daae'n taraf khada hua aur ek (1) aurat hamare peeche kahdi hui. (Muslim: H660)

¹⁴² Isse maaloom hua ke nawaafil ki jamaat mein takbeer (iqamat) nahi hai aur agar akele aadmi ne namaz shuru ki, phir doosra bhi iske saath aamila to pehla namazi imaamat ki niyyat karke namaz jaari rakhega. Wallhu A'alam (ع)

¹⁴³ Isme un logo'n ki tardeed hai jo intihaai ghair-zimmedaari se ye keh dete hain ke Nabi-e-Akram (s) ne kabhi nange sar namaz nahi padhi (ع ع)

Maaloom hua ke agar muqtadiyo'n mein se ek (1) mard ho to mard Imam ke daae'n taraf aur aurat (ek ho yaa ziyaada) peeche alag saff mein kahdi hogi.

• Rasool Allah ﷺ ki bimaari ke ayyam mein Syedna Abu Bakar ؓ ne imaamat karaai. Ek din Aap ﷺ ne takleef mein takhfeef paai to 2 Sahaba Ikraam ؓ ke kandho'n par haath tekte hue masjid mein daaqil hue. Jab Syedna Siddiq-e-Akbar ؓ ne aapki aamad mehsoos ki to peeche hatna chaha. Aap ﷺ ne ishaara kiya ke peeche na hato. Aap ؓ Syedna Abu Bakar ؓ ke baae'n taraf baith gae aur baith kar namaz adaa ki aur Syedna Abu Bakar ؓ khade the. Syedna Abu Bakar Siddiq ؓ Rasool Allah ﷺ ki iqtida karte aur log Abu Bakar ؓ ki iqtida karte. Ye Zohar ki namaz thee. (Bukhari: H713; Muslim: H418)

• Syedna Moaz ؓ Rasool Allah ﷺ ke saath namaz padhte, phir apni qaum ke paas aate aur unhe'n namaz padhate. (Bukhari: H700-701; Muslim: H465) ¹⁴⁴

• Syed Abu Saeed ؓ kehte hain ke 1 aadmi masjid mein aaya. Aap namaz padha chuke the. Wo aadmi akela namaz padhne lagaa. Nabi-e-Akram ؐ ne poocha: "Kya koi shakhs aisa nahi jo is par sadqa kare aur is aane waale ke saath baa-jamaat namaz padhe". (Abu Dawood: H574 [Sanad Saheeh]; Tirmizi: H220) Imam Tirmizi ne, Imam Haakim ne (Al Mustadrak: V1 P209) mein aur Imam Zahbi ne ise Saheeh kaha hai.

¹⁴⁴ Ye namaz Syedna Moaz ؓ ke liye nafil aur muqtadiyo'n ke liye farz ban jaati thi, isse maaloom hua ke namaz mein Imam aur muqtadi ki niyyat mukhtalif hona jaez hai. (ع)

Namaz-e-Nabawi: Takbeer-e-Ula Se Salaam Tak

11 Sahaba Ikraam ﷺ ki Shahaadat:

Abu Humaid Saadi ﷺ se riwayat hai ke unho'n ne Rasool Allah ﷺ ke 10 Sahaba Ikraam ﷺ (ki jamaat) mein kaha ke "Main tum (sab) se ziyada Rasool Allah ﷺ ka tariqa-e-namaz jaanta hu'n".

Sahaba Ikraam ﷺ ne kaha: "Wo kaise, naa to tum Aap ﷺ ke paas ziyada aate rahe ho aur naa hamse ziyada Aap ﷺ ki sohbat mein rahe ho?"

Unho'n ne jawab diya: "Haa'n (waaqai soorat-e-haal to yehi hai)".

(ye sun kar) Sahaba Ikraam ﷺ ne unse kaha: "Phir (hamare roo-ba-roo Rasool Allah ﷺ ki namaz) bayaan karo".

Syedna Abu Humaid ﷺ ne kaha: "Jab Rasool Allah ﷺ namaz ke liye khade hote to apne dono haath kandho'n ke baraabar uthaate, phir takbeer (-e-tehrima) kehte, phir Quran padhte, phir (ruku ke liye) takbeer kehte aur apne dono haath kandho'n ke baraabar uthaate, phir ruku karte aur apni hatheliya'n apne ghutno'n par rakhte. Phir (ruku ke dauran) kamar seedhi karte, pas naa apna sar jhukaate aur naa buland karte (peet aur sar hamwaar rakhte) aur phir apna sar ruku se uthaate to kehte 'سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ' phir apne dono haath uthaate yaha'n tak ke apne kandho'n ke baraabar karte aur (qaume mein itminaan se) seedhe khade ho jaate aur Allahu Akbar kehte, phir zameen ki taraf sajde ke liye jhukte. Pas apne dono haath (baazu) aur pehlu raano'n (aur zameen) se door rakhte aur apne dono paao'n ki ungliya'n kholte (is tarah ke ungliyo'n ke sar qibla-rukh hote), phir apna sar sajde se uthaate aur apna baaya'n paao'n modte (bichaa lete), phir us par baithte aur seehde hote, yaha'n tak ke har haddi apni jagah par aajaati (bade itminaan se jalsa mein baithte), phir (doosra) sajda karte, phir Allahu Akbar kehte aur uthte aur apna baayaa'n

paa'o'n modte, phir us par baithte aur dil-jamee¹⁴⁵ se etedaal¹⁴⁶ karte. Yaha'n tak ke har haddi apne thikaane par aajaati (itminaan se jalsa-e-isteraahat mein baithte), phir (doosri rakat ke liye) khade hote, phir isi tarah doosri rakat mein karte, phir jab 2 rakat padh kar khade hote to Allahu Akbar kehte aur apne dono haath kandho'n ke baraabar uthaate. Jaise namaz ke shuru mein takbeer-e-oola ke waqt kiya tha. Phir isi tarah apni baaqi namaz mein karte, yaha'n tak ke jab wo sajda hota jiske baad salam hai (aakhri rakat ka doosra sajda, jiske baad baith kar tassahud, durood aur dua padhkar salam pherte hain) to apna baaya'n paa'o'n (daae'n pindli ke neeche se) bahar nikaalte aur baae'n jaanib koolhe (surain) par baithte, phir salam pherte".

Ye (sun kar) in Sahaba Ikraam ﷺ ne kaha: "(Aye Abu Humaid Saadi!) Toone sach kaha, Rasool Allah ﷺ isi tarah namaz padha karte the". (Abu Dawood: H730 [Sanad Saheeh]; Tirmizi: H304)¹⁴⁷

Namaz Ki Niyyat:

Rasool Allah ﷺ farmate hain:

Amalo'n ka daromadar niyyato'n par hai.

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ.

((Abu Dawood: H730 [Sanad Saheeh];
Tirmizi: H304))

Is liye zaroori hai ke ham apne tamaam (jaaez) aamaal mein (sab se pehle) khuloos-e-niyyat kar liya kare'n. Kyounke jaisi niyyat hogi waisa hi phal milega.

¹⁴⁵ T: (دِلِ جَمْعِي) Be-fikri, itmenaan, sukoon e qalb, taskeen [Rekhta]

¹⁴⁶ T: (اِغْتِدَال) Miyaana-rawi, kisi amal mein darmiyaani rawish ya haalat jis mein na ifraat ho na tafreet [Rekhta]

¹⁴⁷ Imam Ibne Hibban ne Al Mawaarid: H491 mein, Tirmizi aur Nawawi ne Al Majmua: V3 P407 mein ise Saheeh kaha hai. Is hadees se bohot si baate'n maaloom hoti hain, jin mein se ek (1) ye hai ke Sahaba Ikraam ﷺ ke nazdeek Rasool Allah (s) ki wafaat tak Raful Yadain mansookh nahi hua. (ع ر)

Syedna Abu Huraira ﷺ riwayat karte hain ke Rasool Allah ﷺ ne farmaya: “Ek Shaheed Allah ke saamne qiyaamat ko laaya jaaega Allah usse poochega ke toone kya amal kiya? Wo kahega: ‘Main teri raah mein ladkar shaheed hua’. Allah farmaega: ‘Tu Jhoota hai, balke tu is liye ladaa ke tujhe bahadur kaha jaae. Aur wo tujhe keh diya gaya’. (tujhe tera silaa mil gaya, ab mujhse kya chahta hai) phir mu’n ke bal ghaseeth kar use aag mein daal diya jaae ga. Isi tarah ek (1) aalim jiske ilm, shohrat ki niyyat se padha aur padhaya tha. Allah ke huzoor pesh karke jahannam mein jhonk diya jaaega. Phir ek (1) shohrat ki gharz se sakhaawat karne waale maldaar ka bhi yehi hashar hoga”. (Muslim: H1905) ¹⁴⁸

Wazoo karte waqt dil mein ye niyyat kare’n ke Allah ke huzur (namaz mein) haazir hone ke liye taharat (wazoo) karne laga hu’n aur phir jab namaz padhne lage’n to dil mein ye qasd aur niyyat kare’n ke sirf Allah ki khushnoodi ke liye iska hukm baja laata hu’n.

Niyyat choonke dil se taalluq rakhti hai is liye zaban se adaa karne ki koi zarurat nahi aur niyyat ka zaban se adaa karna Rasool Allah ﷺ ki sunnat aur Sahaba Ikraam ﷺ ke amal se saabit nahi hai. ¹⁴⁹

¹⁴⁸ Isse maaloom hua ke dilo'n ke raaz sirf Allah hi jaanta hai aur usi ke haath mein har nek-o-badd ka ukhrawi anjaam hai. (ع ر)

¹⁴⁹ Apne dil mein kisi kaam ki niyyat karna aur zaroorat ke waqt kisi ko apni niyyat se agaah karna ek (1) jaaez baat hai, magar namaz se pehle niyyat padhna aqal, naqal aur lughat teeno'n ke khilaaf hai:

- Aqal ke khilaaf is liye hai ke be-shumaar aise kaam hain jinhe’n shuru karte waqt ham zaban se niyyat nahi padhte kyonke hamare dil mein unhe’n karne ki niyyat aur iraada maujood hota hai. Masalan: Wazoo karne lagte hain to kabhi nahi padhte “Wazoo karne lagaa hu'n” waghaira. To kya namaz hi ek (1) aisa kaam hai jis ke aaghaaz mein iski niyyat padhna zaroori ho gaya hai? Namaz ki niyyat to usi waqt hojati hai jab aadmi azaan sun kar masjid ki taraf

Imam Ibne Taimiyya رحمہ اللہ farmate hain ke alfaaz se niyyat karna ulama-e-muslimeen mein se kisi ke nazdeek bhi mashroo nahi. Rasool Allah ﷺ,

chal padta hai aur usi niyyat ki wajah se ise har qadam par nekiya'n milti hain. Lehaza namaz shuru karte waqt jo kuch padha jaata hai wo niyyat nahi bidat hai.

- Naqal ke khilaaf is liye hai ke Nabi-e-Akram (s) aur Sahaba Ikraam رضی اللہ عنہم baqaaedgi ke saath namaze'n padha karte the aur wo apni namazo'n se pehle "niyyat" padhna chaahnte to aisa karsakte the unke liye koi rukawat nahi thi lekin un mein se kabhi kisi ne namaz se pehle murawwaja niyyat nahi padhi. Iske bar-aks wo hamesha apni namazo'n ka aaghaaz Takbeer-e-Tehrima (Allahu Akbar) se karte rahe, saabit hua ke namaz se pehle niyyat na padhna sunnat hai.
- Lughat ke khilaaf is liye khilaaf hai ke niyyat Arbi zaban ka lafz hai, Arbi mein iske maane iraada hai aur iraada dil se kiya jaata hai, zaban se nahi. Bilkul usi tarah jaise dekha aankh se jaata hai, paao'n se nahi. Doosre lafzo'n mein niyyat dilse ki jaati hai, zaban se padhi nahi jaati.
- Baaz log roza rakhne ki dua, hajj ke talbiya aur nikah mein ijaab-o-qubool se namaz wali murawwaja niyyat ko saabit karne ki koshish karte hain. Arz ye hai ke "roza rakhne wali dua wali hadees za'eeif hai, lehaza hujjat nahi hai. Hajj ka talbiyya saheeh hadeeso'n se saabit hai wo Nabi-e-Akram (s) ki paerawi mein kehna zaroori hai magar namaz wali murawwaja niyyat kisi hadees mein waarid nahi hui". Reh gaya nikah mein ijaab-o-qubool ka masla, choonke nikah ka taalluq huqooq-ul-ibaa'd se bhi hai aur huqooq-ul-ibaa'd mein mahez niyyat se nahi balke iqraar, tehreer aur gawaahi se muamalaat tae paate hain, jabke namaz mein to banda apne Rabb ke huzoor khada hota hai jo tamaam niyyato'n ko khoob jaanne wala hai phir waha'n niyyat padhne ka kya tukk banta hai. Lehaza ahle islam se guzarish hai ke is bidat se najaat paa'e'n aur sunnat ke mutaabiq namaz shuru karke Hubb-e-Rasool (s) ka suboot de'n (ع ۛ).

Aap ke Khulafa-e-Rashideen aur deegar Sahaba Ikraam ﷺ ne aur naa hi is ummat ke Salaf aur Aimma ﷺ mein se kisi ne alfaaz se niyyat ki. Ibadaat mein masalan wazoo, ghusl, namaz, roza aur zakat waghaira mein jo niyyat waajib hai, bil-ittefaq tamaam aimma-e-muslimeen ke nazdeek iski jaga dil hai. (Al Fataawa-al-Kubra: V1 P213-214)

Qiyaam:

Syedna Imran bin Hussain ؓ bayaan farmate hain, mujhe bawaseer ki takleef thee. Nabi-e-Akram ﷺ ne farmaya:

Khade ho kar namaz adaa karo صَلِّ قَائِمًا. فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا. فَإِنْ لَمْ
 agar taaqat na ho to baith kar, تَسْتَطِعْ فَعَلَى جَنْبٍ.
 agar baith kar adaa karne ki bhi
 taaqat na ho to let kar (namaz (Bukhari: H1117)
 adaa karo).

Nabi-e-Akram ﷺ ne dekha ke kuch log baith kar (nafil) namaze'n adaa kar rahe hain. Aap ﷺ ne farmaya: "Baith kar namaz adaa karne waale ko khade ho kar namaz adaa karne waale ki nisbat nisf sawab milega". (Ibne Majah: H1230 [Sanad Saheeh])

Jab Nabi-e-Akram ﷺ ki umar ziyada hogai aur jism bhaari ho gaya to to aap ne jae-namaz ke qareeb 1 sutoon taiyaar karaaya jis par Aap ﷺ (namazo'n ke dauran) tek lagate the. (Abu Dawood: H948 [Hadees Hasan])¹⁵⁰

Nabi-e-Akram ﷺ raat ka bada hissa khade ho kar nawaafil adaa karte aur kabhi baith kar. Jab qirat khade ho kar farmate to ruku bhi khade ho kar karte aur jab baith kar qirat farmate to usi haalat mein ruku bhi farmate. (Muslim: H730)

¹⁵⁰ Imam Haakim ne Al Mustadrak: V1 P264-265 mein aur Imam Zahbi ne ise Saheeh kaha hai. Aapne baith kar namaz padhne ki bajaae sutoon ke sahaare khada hone ko tarjeeh di. Isse maaloom hua ke koi uzr ho to kisi cheez ka sahaara lekar qiyaam kiya jaa sakta hai. Khwah farz namaz ho yaa nafil. Wallahu A'alam (ع ر)

Aur kabhi Aap ﷺ baith kar qirat farmate. Jab qirat se 30-40 ayaat baaqi hotee'n to Aap ﷺ khade ho kar unki tilaawat farmate, phir (haal-e-qiyaam se) ruku mein chale jaate, doosri rakat mein bhi Aap ﷺ ka yehi maamool hota. (Bukhari: H1119; Muslim: H731)

Imam ho yaa munfarid, apne aage sutrah rakh kar namaz adaa kare. Nabi-e-Akram ﷺ ne aisa hi karne ka hukm diya. (Abu Dawood: H698 [Hadees Saheeh]; Saheeh Ibne Khuzaima: H853 [Sanad Saheeh])

Sutrah diwaar, sutoon yaa koi aur cheez bhi ho sakti hai. (Bukhari: H507) jamaat ki soorat mein Imam muqtadiyo'n ke liye sutrah hoga. Lehaza imam ke saamne sutre ka hona zaroori hai. Aur wohi sutrah muqtadiyo'n ke liye kaafi hoga. (Bukhari: H493)

Tabkeer-e-Oola:

• Qibla ki jaanib mu'n karke Allahu Akbar kehte hue raful yadain kare'n. Yaane dono haatho'n ko kandho'n tak uthae'n. Syedna Abdullah bin Umar ؓ farmate hain:

Main ne Nabi-e-Akram ﷺ ko dekha, Aap ne namaz ki pehli takbeer kahi aur apne dono haath kandho'n tak uthae.

رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ افْتَتَحَ التَّكْبِيرَ فِي الصَّلَاةِ فَرَفَعَ يَدَيْهِ حِينَ يَكْبِرُ حَتَّى يَجْعَلَهُمَا حَذْوَ مَنْكِبَيْهِ.

(Bukhari: H738)

• Haath uthaate waqt ungliya'n (normal tariqe par) khuli rakhe'n. Ungliyo'n ke darmiyan ziyada faasla kare'n aur naa ungliya'n milaae'n. (Al Mustadrak lil Haakim: As Salah: H856 [Sanad Hasan]) Imam Haakim ne (Al Mustadrak: V1 P234) main aur Haafiz Zahbi ne ise Saheeh kaha hai. (Abu Dawood: H753; Tirmizi: H240 [Sanad Hasan])

• Rasool Allah ﷺ dono haath kandho'n tak uthaate. (Bukhari: H735; Muslim: H390)

• Nabi-e-Akram ﷺ (kabhi kabhi) haath kano'n tak buland farmate. (Muslim: H(25)-391)

Shaikh Albani  farmate hain, ke (raful yadain karte waqt) haatho'n se kano'n ko choone ki koi daleel nahi hai. Inka choona bidat hai yaa was-wasa, masnoon tariqa hatheliya'n kandho'n yaa kano'n tak uthana hai. Haat uthane ke muqam mein mard aur aurat dono barabar hain. Aisi koi saheeh hadees maujood nahi jis mein ye tafreeq hoke mard kano'n tak aur aurate'n kandho'n tak haath buland kare'n.

Seene Par Haath Baandhna:

❁ Phir daaya'n haath baae'n haath par rakh kar seene par baandh le'n.

Syedna Hulb Taai  farmate hain ke maine Rasool Allah  ko seene par haath rakhe hue dekha. (Musnad Ahmad: V5 P226 [Sanad Hasan])

Syedna Wael bin Hujr  Rasool Allah  ki namaz ka tariqa bayaan karte hue farmate hain ke Aap  daaya'n haath baae'n haath ki hatheli (ki pusht), uske jodh aur kalaai par rakha. (Nasai: Al Iftetah: H890 [Sanad Saheeh]) Hadees Mahfooz. Imam Ibne Hibban ne (Al Mawaarid: H485) mein aur Ibne Khuzaima ne (H480) mein ise Saheeh kaha hai.

Hame'n bhi daya'n haath baae'n haath par is tarah rakhna chaahiye ke daayaa'n baae'n haath ki pusht jod aur kalai par aajaae aur dono ko seene par baandha jae taake tamaam riwayat par amal ho sake.

Syedna Sahal bin Saad  se riwayat hai ke logo'n ko Rasool Allah  ki taraf se ye hukm diya jata tha: "Namaz mein daayaa'n haath baae'n ziraa' (kalaai) par rakhe'n". (Bukhari: H740)

Rahi Syedna Ali  ki taraf mansoob ye riwayat ke sunnat ye hai ke hatheli ko hatheli par zer-e-naaf rakha jaae. (Abu Dawood: H756) Is riwayat ki sanad Abdur Rahman bin Ishaq-al-Kufi-al-Wasti ke zaeeef hone aur Ziyaad bin Zaid ke majhool hone ki wajah se Zaeeef hai.

Ise Imam Bayhaqi aur Hafiz ibne Hajar  ne Zaeeef qaraar diya hai aur Imam Nawawi  farmate hain ke uske Zaeeef hone par sabka ittefaq hai.

Aurato'n aur Mardo'n Ki Namaz Mein Koi Farq Nahi?

Rasool Allah ﷺ ne farmaya: "Namaz usi tarah padho jis tarah tum mujhe namaz padhte hue dekhte ho". (Bukhari: 631)

Yaane hoo-ba-hoo mere tariqe ke mutaabiq sab aurate'n aur sab mard namaz padhe'n. Phir baaz logo'n ka apni taraf se ye hukm lagana ke aurate'n seene par haath baandhe'n aur mard zer-e-naaf aur aurate'n sajda karte waqt zameen par koi aur haiyyat ikhtiyaar kare'n aur mard koi aur... ye deen mein mudaakhalat hai. Yad rakhe'n ke takbeer-e-tehrima se shuru karke Assalamualaikum wa Rahmatullah kehne tak aurato'n aur mardo'n ke liye ek haiyyat aur ek hi shakl ki namaz hai. Sab ka qiyaam, ruku, qauma, sajda, jalsa-e-isterahat, qaaeda aur har-har muqam par padhne ki duaen yaksa'n hain.

Rasool Allah ﷺ ne mard aur aurat ki namaz ke tariqe mein koi farq nahi bataya. ¹⁵¹

Seene Par Haath Baandhne Ke Baad Ki Duae'n:

Syedna Abu Huraira رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ takbeer (-e-oola) aur qirat ke darmiyan kuch der chup rehte. Pas maine kaha: "Mere maa baap aap par qurban, aye Allah ke Rasool ﷺ! Aap takbeer aur qirat ke darmiyan Khamosh reh kar kya padhte hain?"

Aap ﷺ ne farmaya: "Main ye padhta hu'n":

Aye Allah! Mere aur mere khataao'n ke darmiyan doori daal de jaise toone mashriq aur maghrib ke darmiyan doori rakhi hai. Aye Allah! Mujhe khataao'n

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ تَقْنِي مِنَ الْخَطَايَا كَمَا يُتَقْنَى الثَّوْبُ الْكَبِيرُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ.

¹⁵¹ Albatta aurat ke liye sar aur takhne dhaapna zaroori hai, jabke mard par laazim hai ke tehband, shalwar waghaira takhno'n se oopar rakhe aur sar ka dhaapna uske liye zaroori nahi. (ع و)

se is tarah paak kar jaisa ke safed kapda mail se paak kiya jata hai. Aye Allah! Mere khataae'n (apni bakhshish ke) paani, barf aur olo'n se dho daal.

(Bukhari: 744; Muslim: H598)

Allahumma baa-i'd baini wa baina khatayaa-ya kamaa ba-a'dtta bainal mashriqi wal maghribi, allahumma naqqini minal khataaya kamaa younaqqa ath-thaub ul-abyazu minad danasi, allahummaghasil khatayaa-ya bil maai wath thaliji wal baradi..

Rasool Allah ﷺ ke peeche ek (1) shakhs ne kaha:

Allah sab se badaa hai, bohot badaa, saari taareef iski hai. Wo (har aeb se) paak hai. Subah aur sham ham iski paaki bayaan karte hain.

اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا.

(Abu Dawood: H775 [Sanad Hasan])

Allahu Akbar Kabira wal Hamdulillahi Katheera wa Subhanallai Bukratau'n wa Aseela

Ye sun kar Rasool Allah ﷺ ne farmaya ke: "Uske liye asmaan ke darwaze khol diye gae hain".

Syedna Ibne Umar رضي الله عنه ne farmaya: "Jab se maine Rasool Allah ﷺ se ye baat suni hai, maine in kalimat ko kabhi nahi choda". (Muslim: H601)

Yaa ye dua padhe'n:

Aye Allah tu paak hai, (ham) teri taareef ke saath (teri paaki bayaan karte hain) tera naam badaa hi baa-barkat hai, teri buzurgi buland hai, tere siwa koi maabood nahi.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ.

((Abu Dawood: H775-776 [Sanad Hasan]; Tirmizi: H243; Ibne Majah: H806))

Subhanaka Allahumma wa Bihamdika wa Tabaarakas muka wa Ta'ala Jadduka walaa Ilaaha Ghairuka.

Phir Ye Padhe’n:

Allah ki panaah maangta hu’n jo
(har aawaaz ko) sunne wala (aur
har cheez ko) jaanne wala hai,
mardood shaitan (ke shar) se,
uske was-wase se, uske takabbur
se aur uski phoonko’n (jaadu)
se.¹⁵²

أَعُوذُ بِاللَّهِ السَّيِّعِ الْعَلِيمِ مِنَ الشَّيْطَانِ
الرَّجِيمِ مِنْ هَبْرَةٍ وَنَفْخَةٍ وَنَفْثَةٍ.

(Abu Dawood: H775 [Sanad Hasan])

Aa’uzu Billahis Sameeil Aleem Minash Sahitaanir Rajeem Min Hamzihi
wa Nafqihi wa Nafthi-hi

Phir Surah Fatiha Padhe’n:

Allah Ke Naam Se (Shuru Karta
Hu’n), Jo Nihayat Rahem Karne
Waala Hai. Be-had Maherbaan
hai. Saari Tareefe’n Allah Ke Liye
Hai Jo Tamaam Makhlooqat Ka
Rabb Hai. Behad Rahem Karne
Waala Behad Meherban Hai.
Badle Ke Din Ka Maalik Hai. (Aye
Allah!) Ham Teri Hi Ibaadat Karte
Hain Aur Tujh Hi Se Madad
Maangte Hain.¹⁵³ Hame’n

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ
الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ.

¹⁵² Imam Ibne Khuzaima ne H467 mein ise Saheeh kaha hai. Tambeeh:
Auzubillahi Minash Shaitanir Rajeem padhna bhi durust hai. Dekhiye
Bukhari: H6115; Muslim: 2615; Tarqeem Darussalam: 6646 aur Kitab-
al-Umm lil Imam Shafai: V1 P107

¹⁵³ 1. Rahi baat ghairullah se madad maangne ki to is silsila mein
mundarja-zel haqaaq qaabil-e-ghaur hain:

- Allah Ta’ala ne ye baat waazeh taur par farmadi hai ke har qism ki
madad Allah hi ki taraf se aati hai. (Surah Aale Imran: 126, 160)

-
- Farq sirf ye hai ke kabhi Allah Ta'ala mahez apne hukm (kalma-e-kun) ki taaqat se baraah-e-raast apne bando'n ki madad karta hai (tamaam mo'jizaat-o-karamaat iski waazeh misaal hain) aur kabhi zinda makhlooq ko asbaab aur taufeeq se nawaazta hai, to wo ek-doosre ki madad karti hai.
 - Lekin jab kisi paak rooh ko har cheez jaanne waali aur har cheez par qudrat rakhne waali samajh kar pukaara jaae yaa usi aqeede ke saath us paak rooh ki taraf mansoob kisi cheez (buth, qabr yaa jaanwar waghaira) ki taazeem ki jaae. Taake us paak rooh ka ghaebi taqarrub haasil ho aur wo khush ho kar hamari haajat-rawaai aur mushkil-kushaai kare to ye shirk-e-akbar hai. Kyou'nke har cheez ko jsanna aur har cheez par qudrat rakhna Allah Ta'ala ki khaas sifaat hain jo usne kabhi kisi ko ataa nahi kee'n.
 - Sirf usi ghairullh se madad maa'ngi jaaegi, jisse madad maangne ka Allah ne hukm diya hai. Masalan: Allah Ta'ala ne duniya ke zinda insaano'n ko (neki ke kaamo'n mein) ek-doosre se madad lene aur ek-doosre ke kaam aane ka hukm diya hai (Surah-al-Maaida: 2). Magar insaano'n ko ye hukm nahi diya gaya ke wo jinno'n yaa paak rooho'n se ghaebi madad ka mutaalaba kare'n.
 - Jis aqeede aur tariqe se Allah se madad maa'ngi jaati hai us aqeede aur tariqe se ghairullah se madad nahi maa'ngi jaaegi.
 - Jis tariqe se Allah Ta'ala apni makhlooq ki madad karta hai, us tariqe se makhlooq ek-doosre ki madad nahi kar sakti.
 - Allah hi se har qism ki madad maangi jaa sakti hai, ghairullah se aisi madad maangne ke liye zaroori hai ke Allah ne us ghairullah ko faryaade'n sunne aur poora karne ka ikhtiyaar diya ho aur majboor-o-bekas logo'n ko usse faryaad karne ka hukm diya ho. Jabke Allah Ta'ala ne aisa nahi kiya, lehaza ghairullah se madad maangna jaez naa hua.
 - Allah Ta'ala ne aalam-e-arwaah mein tamaam Abiya ﷺ se ye waada liya tha: “Agar Tumhari Zindagi Mein Mera Aakhri Rasool (s) Aagaya

Seedhe Raaste Par Chala, Un
Logo'n Ke Raaste Par Jin par
Toone Inaam Kiya¹⁵⁴ Jin Par Tera

To Tumhe'n Us Par Imaan Laana Hoga Aur Uski Madad Karni Hogi, Jo Aisa Nahi Karega. Wo Faasiq Ho Jaaega". (Surah-aale-Imran: 81-82)

- Ab sawal ye paeda hota hai ke kya kisi saahib-e-qabr, buzurg ki rooh ko Allah Ta'ala ne ahle duniya ka nigraan banaaya hai. Use makhluqaat ki duaen sunne ka ikhtiyaar diya hai aur kya ahle duniya ko usse madad maangne ka hukm diya hai? Kya Nabi-e-Akram (s) ne apni poori hayat-e-tayyaba mein mazkoor ahed ke hawaale se yaa apne taur par jungo'n yaa musibato'n mein kabhi kisi Nabi ki rooh se ghaaebaana taur par madad maa'ngi. Ye naara lagaaya: Yaa Ibrahim ؑ al-Madad, Yaa Zakariya ؑ Al Madad. Alhamdulillah! Kisi bhi paeghambar ne kisi paeghambar ki rooh se ghaaebaana faryaad nahi ki.

Sahaba Ikraam ؓ ne Aap ko dekhe baghair yaa Aap se mulaqaat kiye baghaira (mazkoora aqeede ke saath) kabhi Yaa Rasool Allah (s)! Kaha? Aapki tadfeen ke baad Aap ko apna nigraan, aalim-ul-ghaib, haazir-o-naazir aur mukhtaar-e-kul samajh kar Aapke huzoor apni faryaade'n pesh kee'n?

Khair-ul-Quroon mein koi mazaar tha, jaha'n Nabi-e-Akram (s), Sahaba Ikraam ؓ, Taabaeen aur Tabe Taabaeen ؓ saalaana urs-o-ziyaarat ke liye qafila dar qafila pohonchte ho'n?

Dar-asal waseele ke is masnui* tasawwur ne bande ke ijz-o-inkisaar aur bandagi ko Khaaliq aur makhlooq ke darmiyan taqseem kar diya hai, jo ke Allah ke yaha'n ek naa-qaabil-e-maafi jurm hai. Allah ham sabko hidaayat ataa farmae. Ameen (ع ر) (*T: (مَصْنُوعِي) Khud-saakhta, ghair-haqiqi, banaawati [Rekhta])

¹⁵⁴ Inaam usi ko milta hai jo Saheeh-ul-Aqida musalman ho. Jika amal sunnat-e-nabawi ke aen mutaabiq ho, jo sirf Allah ki razaa chaahe. Aqida-o-amal mein agar kufr, shirk aur bidat dar-aaen to phir inaam nahi milaa karta.

Ghazab Nahi'n Kiya Gaya Aur Jo
Gumraah Nahi Hue.

Bismillahir Rahmanir Raheem – Alhamdu lillahi Rabbil Aa'lameen – ar
Rahman nir Raheem – Maali-ki Yaumid-deen – Iyyaka Na'budu wa
Iyyaaka Nastaee'n – Ihdinas Siraatal Mustaqeem – Siraatal lazeena an-
a'mta a'laehim ghairil maghzoobi a'laehim walaz zaaleeen.

Syedna Anas ؓ farmate hain ke Rasool Allah ﷺ, Abu Bakr Siddiq aur
Umar-e-Farooq ؓ, qirat Alhamdu lillahi Rabbil A'alameen se shuru
karte. (Bukhari: H743; Muslim: H(52)-399)

Syedna Anas ؓ kehte hain ke maine Rasool Allah ﷺ, Syedna Abu Bakr,
Syedna Umar aur Syedna Othman ؓ ke peeche namaz padhi wo Surah
Fatiha se pehle yaa baad mein (buland awaaz se) 'Bismillahir Rahman
nir Raheem' 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' nahi padhte the. (Muslim: H399) Yaane
Aap ؓ Bismillahir Rahmanir Raheem sirran (aahista) padhte the.

Imam Ibne Taimiyya ؒ famrate hain ke hadees ki maarifat¹⁵⁵ rakhne
waale is amr par muttafiq hain ke (imam ke liye) Bismillahi zor se
padhne ki koi sareeh riwayat nahi.

Agar namaz mein jamaai ajaae to use hattal-wasi roke'n. Naa ru-ke to
mu'n par haath rakhe'n aur awaaz buland naa kare'n. (Bukhari: H6226;
Muslim: H2994-2995)

Namaz Aur Surah Fatiha:

Rasool Allah ﷺ ne farmaya: "Jis Shakhs ne (namaz mein) Surah Fatiha
nahi padhi iski namaz nahi". (Bukahri: H756; Muslim: H394)

Imam Bukhari ؒ ne is hadees par yu'n baab baandhte hain: "Namaz
Mein Surah Fatiha Padhna Har Namazi Par Waajib Hai Khwah Imam

¹⁵⁵ T: (مَعْرِفَت) Shanaakht, pehchaan, waaqfiyat [Rekhta]

Ho, Yaa Mukhtadee, Muqeen Ho, Yaa Musaafir, Namaz Sirri Ho, Yaa Jehri’

Syedna Obaada bin Saamit رضي الله عنه riwayat karte hain ke ham namaz-e-Fajr mein Rasool Allah ﷺ ke peeche the, Aap ne quran padha, pas Aap par padhna bhaari ho gaya. Jab namaz se faarigh hue to farmaya: “Shayad tum apne Imam ke peech padha karte ho?” Hamne kaha: “Ji Haa’n, Aye Allah ke Rasool ﷺ!”

Aap ne farmaya: “Siwaae Fatiha ke aur kuch na padha karo kyonke-us-shakhs ki namaz nahi hoti jo Fatiha na padhe”. Imam Ibne Khuzaima ne (H1581) mein aur Ibne Hibban ne (Al Mawaarid: H460-461) mein ise Saheeh qaraar diya hai. Jabke Imam Bayhaqi ne (V2 P164), Tirmizi ne aur Daraqutni ne: (V1 P318) mein ise Hasan kaha hai. Hasan kaha.¹⁵⁶

Ek riwayat mein ye bhi hai ke Nabi-e-Akram ﷺ ne farmaya: “Main (apne dil mein) kehta tha ke Quran ka padhna mujh par dushwar kyou’n (ho raha) hai? Pas jab main oonchi awaaz se padhu’n (jehri namaz mein) to Quran se Surah Fatiha ke siwa kuch bhi naa padho”. (Abu Dawood: H824 [Sanad Saheeh]) Daraqutni: (V1 P320) ne ise Hasan aur Bayhaqi: (V2 P166) ne Saheeh kaha hai. Iske raawi Naafe bin Mahmood Siqa hain, majhool nahi hain. Dekhiye Abu Dawood Bi-Tehqeeqi: (H824)

Syedna Abu Huraira رضي الله عنه bayaan karte hain ke Rasool Allah ﷺ ne farmaya: “Jis shakhs ne namaz padhi aur us mein Surah Fatiha na padhi pas wo (namaz) Naaqis hai, Naaqis hai, Naaqis hai, Poori nahi”. Syedna Abu Huraira رضي الله عنه se poocha gaya ke “Ham Imam ke peeche hote hain (phir bhi padhe’n)?” To Syedna Abu Huraira رضي الله عنه ne kaha: “(Haa’n!) Tu isko dil mein padh”. (Muslim: H395)

¹⁵⁶ Abu Dawood: H823 [Sanad Hasan] (ابن إسحاق صرح بالسماع و مكحول برئ) (من التذليل شواهد وهو بها صحيح) dekhiye meri kitab Al Kawaakib ad Durriya Fee Wujoob-al-Fatiha Khalf-al-Imam Fil Jahriyya; Tirmizi: H311).

Syedna Anas رضي الله عنه farmate hain ke Rasool Allah ﷺ apne Sahaba Ikraam رضي الله عنهم ko namaz padhaai. Faarigh ho kar unki taraf mutawajje ho kar poocha: “Kya tum apni namaz mein imam ki qirat ke dauran mein padhte ho?” Sab khamosh rahe. 3 baar Aap ne unse poocha, to unho’n ne jawab diya: “Ji haa’n! Ham aisa karte hain”. Aap ﷺ ne farmaya: “Aisa na karo tum sirf Surah Fatiha dil mein padh liya karo”. (Musnad Ahmad: V5 P410 [Sanad Saheeh]; Sunan-al-Kubra lil Bayhaqi: V2 P166) Imam Ibne Hibban ne: (V3 P164 H1849) mein ise Saheeh kaha hai aur Imam Bayhaqi ne Jaiyyad qaraar diya hai. Nez iske mutaalliq (Majmua az Zawaaed: V2 P110) mein Imam Haithami farmate hain: Iske Sab Raawi Siqa hain, Imam Ibne Hajar ne: (At-Talkhees-al-Habeer: V1 P231) mein ise Hasan kaha hai.

In Ahadees se saabit hua ke muqtadiyo’n ko imam ke peeche (chaah wo buland awaaz se qirat kare yaa aahista awaaz se) Alhamd Shareef dil mein zaroor padhni chaahiye.¹⁵⁷

Ameen Ka Masla:

Jahri namazo’n mein imam aur muqtadi ‘ameen bil jahar; kahe’n. ¹⁵⁸

Syedna Wael bin Hujr رضي الله عنه riwayat karte hain ke maine suna Rasool Allah ﷺ ne ‘غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ’ ‘Ghairil Maghzoobi A’laehim Walaz Zaaleen’ padha, phir Aap ne buland awaaz se Aamin kahi. (Abu Dawood: H932 [Hadees Saheeh] H933 [Sanad Hasan]; Tirmizi: H248) Imam Tirmizi ne Hasan

¹⁵⁷ Mazeed tehqeeq ke liye dekhiye raaqim-ul-huroof ki kitab Al Kawaakib ad Durriya Fee Wujood-al-Fatiha Khalf-al-Imam Fil Jahriyya (Zubair Ali Zai)

¹⁵⁸ Ameen ka aaghaaz pehle Imam karega, iski awaaz sunte hi tamaam muqtadi hazraat bhi ameen kahe’nge. Imam se pehle yaa kuch der baad mein oonchi ameen kehna durust nahi hai. Lekin agar imam buland awaaz se ameen naa kahe to muqtadi hazraat ko ameen keh deni chaahiye. Kyou’nke Nabi-e-Akram (s) ki itaa-at, imam ki iqtida par muqaddam hai. (ع ر)

jabke Ibne Hajar ne (At-Talkhees-al-Habeer: V1 P236) mein aur Imam Darqutini ne (V1 P334) mein Saheeh kaha hai.

Syedna Abu Huraira رضي الله عنه kehte hain ke jab Rasool Allah ﷺ ‘Ghairil Maghzoobi A’laehim Walaz Zaaleen’ ‘غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ’ padhte to Aap oonchi awaaz se ameen kehte. (Sunan Kubra lil Bayhaqi: V2 P 58 H2452; Saheeh Ibne Khuzaima: H571 [Sanad Hasan Lizaatah]) Imam Ibne Hibban ne (Al Mawaarid: H462) mein, Imam Haakim aur Zahbi ne ise Saheeh kaha hai.

Syedna Abu Huraira رضي الله عنه farmate hain ke Rasool Allah ﷺ ne farmaya: “Jab Imam Aamin kahe to tum bhi Aamin kaho. Jis shakhs ki Aamin farishto’n ki Aamin ke muwaafiq hogai to uske pehle gunaah maaf kar diye jate hain”. (Bukhari: H780; Muslim: H410) ¹⁵⁹

Imam ibne Khuzaima is hadees ki tashreeh mein farmte hain: “Is hadees se saabit hua ke Imam oonchi awaaz se Aamin kahe kyunke Nabi-e-Akram ﷺ muqtadi ko imam ki aamin ke saath aamin kehne ka hukm usi soorat mein de sakte hain jab muqtadi ko maaloom hoke imam aamin keh raha hai. Koi aalim tasawwur nahi karsakta ke Rasool Allah ﷺ muqtadi ko imam ki aamin ke saath aamin kehne ka hukm de’n jabke wo apne imam ki aamin ko sun na sake. (Saheeh Ibne Khuzaima: H570)

Naeem Mujmar رحمته الله farmate hain ke Syedna Abu Huraira رضي الله عنه ne hame’n Rasool Allah ﷺ ke tariqe ke mutaabiq namaz padhaai, phir Naeem us tariqe ko bayaan karte hue kehte hain ke unho’n ne ameen kahi aur jo log aapki iqtida mein namaz adaa kar rahe the, unho’n ne bhi ameen kahi. (Nasai: H906 [Sanad Saheeh wa Akhta Min Zoafahu]) Imam Ibne Khuzaima ne

¹⁵⁹ Is hadees se maaloom hua ke jis muqtadi ne abhi Surah Fatiha shuru yaa khatam nahi ki, wo bhi ameen kehne mein doosro'n ke saath shareek hoga. Taake ise bhi guzishta gunaaho'n ki maafi mil jaae. Baad mein wo apni Fathea mukammil karke dobara aahista ameen kahega. Wallahu A'alam (ع د)

(H499), Imam Haakim ne (Al Mustadrak: V1 P232) mein aur Zahbi ne ise Saheeh kaha hai.

Syedna Abdullah bin Zubair رضي الله عنه aur unke mqtadi itni buland awaaz se ameen kaha karte the ke masjid goonj uth-ti thi. (Bukhari: H780; Musannaf Abdur Razzaq: V2 P96-97 H2640) ¹⁶⁰

Ikrima رضي الله عنه famrate hain: “Maine dekha ke imam jab ‘وَلَا الضَّالِّينَ’ ‘Walaz Zaaleen’ kehta to logo’n ke ameen kehne ki wajah se masjid goonj jaati”. (Al Musannaf Ibne Abi Shaiba: V2 P425 H7963 [Sanad Hasan]; Al Qaul-ul-Mateen Fil Jahar bit Tameen: P53-56)

Rasool Allah ﷺ ne farmaya: “Jis qadr yahoodi salam aur ameen se chidhte hain, utna kisi aur cheez se nahi chidhte, pas tum kasrat se ameen kaho”. (Ibne Majah: H856 [Sanad Saheeh]) Imam Ibne Khuzaima: (H574-1585) aur Boosiri ne ise Saheeh kaha hai.

Dua, Ta-a’wwuz, Tasmiya aur Surah Fatiha padhkar ameen keh lene ke baad Quran-e-Majeed mein se jo kuch yaad ho, usme se kuch padhe’n. (Bukhari: H793)

Adaab-e-Tilaawat:

Rasool Allah ﷺ ki zauja-e-mohtarma رضي الله عنها se riwayat hai: “Aap ﷺ ‘Alhamdulillahi Rabbil Aalameen’ ‘الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ’ padhte, phir theher kar ‘الرَّحْمَنِ الرَّحِيمِ’ ‘Ar Rahman nir Raheem’ padhte. Phir theher kar ‘Maaliki Yaumiddin’ ‘مَالِكِ يَوْمِ الدِّينِ’ padhte”. (Musnad Ahmad: V6 P288 H26470 [Sanad Saheeh])

Mazkoora hadees kasrat-e-tareekh ke saath marwi hai. Is masle mein isko buniyadi haisiyat haasil hai. Aimmah-e-Salaf-o-Saaliheen رضي الله عنهم ki ek (1)

¹⁶⁰ Imam Bukhari رحمته الله ne ise ba-segha-e-jazm zikr kiya hai. Jo unke nazdeek iske saheeh hone ki daleel hai. (ع ر) ye riwayat apne shawaahid ke saath Saheeh hai.

jamaat har aayat par tawaqquf¹⁶¹ farmati thee, agar ma-ba'd¹⁶² ki ayat maane ke lehaz se pehli ayat ke saath mutaaliq hoti thi phir bhi qataa¹⁶³ karke padhte the. Tilaawat-e-Quran ka masnoon tariqa yehi hai lekin aaj aam qaari hazraat is tarah tilaawat karne se gurez karte hain.

Rasool Allah ﷺ ne farmaya: “Namazi apne Rabb ke saath sargoshi karta hai. Use khayaal karna chaahiye ke wo kis qism ki sargoshi kar raha hai aur tum halat-e-namaz mein Quran-e-Majeed oonchi aawaaz ke saath tilawat karke apne saathiyo'n ko izтираab mein na dalo”. (Muwatta Imam Maalik: H181) Bayaazi se marwi hai, (Abu Dawood: H1332 [Sanad Saheeh]) Imam Ibne Khuzaima ne (H1162) mein ise Saheeh kaha hai.

Rasool Allah ﷺ, Allah ke hukm ke mutaabiq aahista aahista Quran-e-Paak ki tilawat farmate balke ek-ek (1-1) harf alag alag padhte. Yu'n maaloom hota ke choti-choti soorat, lambi soorat se bhi ziyada lambi hogai. Chunache Aap ﷺ ka irshad hai ke: “Haafiz-e-Quran ko kaha jaaega, tum Quran padhte jao aur (jannat ki seedhiyaa'n) chadhte jao. Jis tarah tum duniya mein tarteel-o-aahistagi ke saath padha karte the usi tarah tum Quran padhte chalo. Tumhari manzil waha'n hai jaha'n tum aakhri ayat padhoge”. (Abu Dawood: H1464 [Sanad Hasan]; Tirmizi: H2914) Imam Ibne Hibban ne (Al Mawaarid: H1790) mein aur Imam Tirmizi ne ise Saheeh kaha hai.

Rasool Allah ﷺ Quran-e-Majeed ko acchi awaaz se padhne ka hukm farmate. Is liye ke khoobsurat awaaz ke saath Quran-e-Paak padhne mein mazeed husn paeda hota hai. (Abu Dawood: H1468 [Hadees Saheeh]) Imam Ibne Hibban ne (Al Mawaarid: H660) mein aur Ibne Khuzaima ne (H1551-1556) mein ise Saheeh kaha hai

¹⁶¹ T: ((تَوَقَّفَ وَقُوفَ)) Waqfa, sabar, der, taakheer [Urduinc]

¹⁶² T: ((مَا بَعْدَ)) Iske baad, peeche aane waala, jo baad mein aae [Rekhta]

¹⁶³ T: ((قَطَعَ)) Kaatna, taraashna, khatam hona [Rekhta]

Syedna Uqba bin Aamir ؓ farmate hain ke Rasool Allah ﷺ ne farmaya: “Allah ki kitab ka ilm haasil karo, usko zehen mein mehfooz karo aur use khoobsurat awaaz se padho. Mujhe us zaat ki qasam jiske haath mein meri jaan hai oont ke ghutno’n ki rassi agar khol di jaae to wo utni tezi se nahi bhaagta jitna tezi se Quran-e-Paak haafiza se nikal jaata hai”. (Sunan Daarmi: H3351 [Sanad Saheeh] H3352; Musnad Ahmad: V4 P 146, 150) Imam Ibne Hibban ne (Al Mawaarid H1788) mein ise Saheeh kaha hai

Rasool Allah ﷺ ne farmaya: “Allah Ta’ala ne koi cheez utni tawajjo se nahi suni jitni tawajjo se usne Nabi-e-Kareem ﷺ ka behtareen awaaz ke saath Quran (padha) suna hai”. (Bukhari: H5023-5024; Muslim: H792)

Namaz Ki Masnoon Qirat:

Munfarid namazi Surah Fatiha ke baad jaha’n se aur jitna chaahe Quran-e-Majeed padh sakta hai, albatta Imam ko namaz padhate waqt muqtadiyo’n ke ahwaal-o-kawaaef ke pesh-e-nazar zaroor ikhtesaar ke kaam lena chaahiye.

Namaz mein Surah Fatiha ke baad agarche ham jaha’n se chaahe’n Quran padh sakte hain, lekin yaha’n ham Nabi-e-Akram ﷺ ki qirat ka zikr karte hain ke Aap ﷺ kaun kaun si surah kis-kis namaz mein padhte the.

Surah Ikhlās Ki Ehmiyat:

Ek Ansaari Masjid-e-Quba mein imaamat karate the, inka maamool tha ke Surah Fatiha ke baad koi doosra surah padhne se pehle ‘قُلْ هُوَ اللَّهُ’ Qul huwallahu Ahad tilawat farmate, har rakat mein isi tarah karte. Muqtadiyo’n se imam se kaha ke aap pehle ‘قُلْ هُوَ اللَّهُ أَحَدٌ’ Qul huwallahu Ahad ki tilawat karte hain phir baad mein doosra surah milate hain kya ek (1) surah tilawat ke liye kaafi nahi hai? Yaa to sirf isi ko padha kare’n aur agar ‘قُلْ هُوَ اللَّهُ أَحَدٌ’ Qul huwallahu Ahad ki tilawat kafi nahi to isko chod de’n aur doosra surah tilawat kiya kare’n. Imam ne jawab diya main ‘قُلْ هُوَ اللَّهُ أَحَدٌ’ Qul huwallahu Ahad ki tilawat nahi

chod-sakta. Unho'n ne Rasool Allah ﷺ khidmat mein masla pesh kiya to Nabi-e-Rahmat ﷺ ne imam se kaha ke: "Tum muqtadiyo'n ki baat kyou'n tasleem nahi karte-us-soorat ko har rakat mein kyou'n laazmi padhte ho?"

Ansari Sahabi ؓ ne kaha: "Mujhe is surah se mohabbat hai".

Nabi-e-Rahmat ﷺ ne farmaya: "Is surah ke saath teri mohabbat tujhe jannat mein daakhil karegi". (Bukhari: H774) ¹⁶⁴

Ek Sahaabi ؓ ne Nabi-e-Akram ﷺ se kaha ke: "Mera 1 padosi raat ko qiyaam mein (Surah Fatiha ke baad) sirf Qul huwallahu Ahad tilawat karta hai doosri koi ayat tilawat nahi karta".

Aap ﷺ ne farmaya: "Us zaat ki qasam jiske qabze mein meri jaan hai! ye surah Tihaai Quran ke baraabar hai". (Bukhari: H5013)

Namaz-e-Juma Aur Eidain Mein Tilaawat:

Syedna Noman bin Basheer ؓ riwayat karte hain kr Rasool Allah ﷺ dono eido'n aur Juma (ki namazo'n) mein 'سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى' Sabbihismi Rabbikal Aa'laa aur 'هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ' Hal ataaka Hadeesul Ghaashiya padhte the. Syedna Noman bin Basheer ؓ ne kaha: "Jab Eid aur Juma 1 din mein jamaa hote to phir bhi Nabi-e-Akram ﷺ ye dono soorate'n dono namazo'n mein padhte". (Muslim: H878)

Obaidulla bin abi Rafe se riwayat hai ke marwan ne Syedna Abu Huraira ؓ ko Madina ka governor muqarrar kiya aur khud Makkah chale gae. Waha'n Syedna Abu Huraira ؓ ne Juma ki namaz padhaai aur is mein Surah Juma aur Surah Munafiqoon padhe'n aur kaha ke "in surato'n ko Juma mein padhte hue maine Rasool Allah ﷺ se suna tha". (Muslim: H877)

¹⁶⁴ Hadees-e-mazkoor se maaloom hota hai ke namaz mein surah ko tarteef se tilawat karna zaroori nahi. Wallahu Aalam (ع ر)

Rasool Allah ﷺ Eid Qurbani aur Eid-ul-Fitr mein ‘قَ وَالْقُرْآنِ الْمَجِيدِ’ Qaaf wal Quraanil Majeed aur ‘اِقْتَرَبَتِ السَّاعَةُ’ Iqtarabatis Saa-a’h padhte the. (Muslim: H891)

Juma Ke din Namaz-e-Fajr Mein Tilaawat:

Syedna Abu Huraira رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ Juma ke din Fajr ki namaz mein ‘الْم تَنْزِيلُ الْكِتَابِ’ Alif Laam Meem Tanzeel pehli rakat mein aur ‘هَلْ أَتَى عَلَى الْإِنْسَانِ’ Hal a-taa A’lal Insaan doosri rakat mein padhte the. (Bukhari: H891; Muslim: H879)

Namaz-e-Fajr Mein Tilaawat:

Syedna Jaabir bin Samrah رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ namaz-e-Fajr mein ‘قَ وَالْقُرْآنِ الْمَجِيدِ’ Qaaf wal Quraanil Majeed aur uski maanind (koi aur soorat) padhte the, phir aap baad waali namaz mein takhfeef karte the. (Muslim: H458)

Rasool Allah ﷺ ne hame’n Fateh Makkah hone ke baad Fajr ki namaz padhaai pas Surah Mominoon shuroo ki yaha’n tak ke Musa ﷺ aur Haroon ﷺ ka zikar aaya to Nabi-e-Akram ﷺ ko khaansi aagai aur Aap ruku mein chale gae. (Muslim: H455)

Syedna Amr bin Harees رضي الله عنه riwayat karte hain ke unho’n ne Rasool Allah ﷺ ko namaz-e-Fajr mein ‘وَاللَّيْلِ إِذَا عَسْعَسَ’ Wal Laili Iza A’s-A’s (Surah Takweer) padhte suna. (Muslim: H456)

Syedna Uqba bin Aamir رضي الله عنه riwayat karte hain ke main safar mein Rasool Allah ﷺ ki oontni ki mahaar pakde hue chal raha tha. Aap ﷺ (safar mein) namaz subah ke liye utra aur Aap ne subah ki namaz mein ‘Qul A’oozu bi Rabbil Falaq’ ‘قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ’ aur ‘قُلْ أَعُوذُ بِرَبِّ النَّاسِ’ Qul A’oozu bi Rabbin Naas’ padhi. (Nasai: H953 (Hasan); Abu Dawood: H1462 [Sanad Hasan]) Imam Haakim ne (Al Mustadrak: V1 P240) mein, Zahbi ne, Ibne Khuzaiman ne (H534) mein aur Ibne Hibban ne ise Saheeh kaha hai.

Syedna Moaz bin Abdullah رضي الله عنه kehte hain ke Nabi-e-Akram ﷺ ne namaz-

e-Fajr mein dono rakat mein ‘إِذَا زُلْزِلَتْ’ Iza Zulzilatil’ tilaawat farmai. (Abu Dawood: H816 [Sanad Hasan]) Imam Nawavi ne (Al Majma: V3 P384) mein ise Saheeh kaha hai.

Rasool Allah ﷺ fajr ki dono sunnato’n mein nihayat halki qirat farmate yaha’n tak ke Ammi Ayesha ؓ farmati hain: “Mujhe shubha guzarta ke shayad Nabi-e-Akram ﷺ ne Surah Fatiha bhi nahi padhi”. (Bukhari: H1171; Muslim: H(92)-724)

Aap ﷺ sunnato’n ki pehli rakat mein ‘قُلْ يَا أَيُّهَا الْكَافِرُونَ’ Qul ya-ayyuhul Kafiroon’ aur doosri rakat mein ‘قُلْ هُوَ اللَّهُ أَحَدٌ’ Qul hu Allahu Ahad’ padhte. (Muslim: 726)

Asr Aur Zohar Ki Namaz Mein Qirat:

Syedna Abu Qataada ؓ se riwayat hai ke Rasool Allah ﷺ Zohar-o-Asr ki pehli 2 rakat mein Surah Fatiha aur koi ek (1) surah padhte aur aakhri 2 rakat o’n mein sirf Fatiha padhte the aur kabhi kabhaar, hame’n ek (1) aadh ayat (buland awaaz se padh kar) sunaa dete the. (Muslim: H726)

Syedna Jaabir bin Samrah ؓ riwayat karte hain ke Rasool Allah ﷺ Zohar mein ‘وَاللَّيْلِ إِذَا يَغْشَى’ ‘Wal Lail Iza Yaghshaa’ padhte the. (Muslim: H459) Ek aur riwayat mein hai ke ‘سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى’ ‘Sabbi Hisma Rabbikal Aa’laa’ aur Asr mein (bhi) iski maanind (koi surah) padhte the aur Fajr mein lambi surate’n padhte the. (Muslim: H460)

Syedna Jaabir bin Samrah ؓ ki ek (1) riwayat hai, jisme Nabi-e-Akram ﷺ ka Zohar aur Asr mein ‘وَالسَّمَاءِ ذَاتِ الْبُرُوجِ’ ‘Was Samaai Zaatil Burooj’ aur ‘وَالسَّمَاءِ وَالطَّارِقِ’ ‘Was Samaai wat Taariqi’ ka zikr hai. (Abu Dawood: H805 [Sanad Hasan]) Imam Ibne Hibban ne (Al Mawaarid: H465) mein ise Saheeh kaha hai.

Rasool Allah ﷺ Zohar ki aakhri dono rakat mein 15 ayat ke baraabar qirat farmate. (Muslim: H452) Maaloom hua ke Zohar ki aakhri dono rakat mein Surah Fatiha ke baad qirat masnoon hai.

Aur kabhi Aap ﷺ aakhri 2 raka'to'n mein sirf Surah Fatiha ki qirat farmate. (Bukhari: H776; Muslim: H451)

Jabke namaz-e-Asr ki pehli dono rakat mein har rakat ke andar 15 ayat tilawat farmate. (Muslim: H452)

Aur aakhri 2 raka'to'n mein Surf Surah Fatiha padhte. (Bukhari: H776; Muslim: H451)

Abu Muammar ؓ ne Syedna Khabbab ؓ se kaha: “Kya Rasool Allah ﷺ Zohar-o-Asr mein qirat karte the?”

Syedna Khabbab ؓ ne kaha: “Haa'n”. Poocha gaya ke aapko kaise maaloom hua?

Syedna Khabbab ؓ farmane lage ke: “Aap ﷺ ki daadhi ki jambish se”. (Bukhari: H777)

Maaloom hua ke Zohar-o-Asr ki namazo'n mein Aap ﷺ sirri (baghair aawaaz buland kiye) qirat karte the. Kabhi Aap ﷺ ki qirat taweel hoti. Baaz auqaat Zohar ki jamaat ki iqamat ho jaati aur koi shakhs apne ghar se Baqi Qabarastan ki jaanib qazaa-e-haajat ke liye jaat, waha'n se faarigh ho kar ghar aata aur wazoo karke phir masjid mein aata to abhi tak Nabi-e-Akram ﷺ pehli rakat mein hote. (Muslim: H454)

Sahaba Ikraam ؓ farmate hain ke Aap ﷺ pehli rakat ko itna lamba is liye farmate the ke namazi pehli rakat mein hi shareek ho sakee'n. (Abu Dawood: H800 [Hadees Saheeh]) Is hadees ki asal (Bukhari H779; Muslim: H451) mein maujood hai.

Namaz-e-Maghrib Ki Qirat:

Syedna Jubair bin Mut-im ؓ riwayat karte hain ke maine Rasool Allah ﷺ ko namaz-e-Maghrib mein Surah Toor padhte hue suna. (Bukhari: 760 – Muslim: 463)

Umme Fazal ﷺ kehti hain ke maine Rasool Allah ﷺ ko namaz-e-Maghrib mein Surah ‘وَالْمُرْسَلَاتِ عُرْفًا’ ‘Wal Mursalati U’rfan’ padhte hue suna. (Bukhari: 763 – Muslim: 462)

Syeda Ayesha ﷺ kehti hain ke Rasool Allah ﷺ ne namaz-e-maghrib mein Surah-al-Araaf padhi aur is surah ko dono raka’to’n mein mutafarriq padha. (Nasai: V2 P170) Ise Imam Nawavi ne Hasan kaha.

Namaz-e-Isha Ki Qirat:

Syedna Baraa bin Aazib ﷺ riwayat karte hain ke maine Rasool Allah ﷺ ko namaz-e-Isha mein ‘وَالْتَيْنِ وَالزَّيْتُونِ’ ‘Wat Teeni waz Zaitooni’ padhte hue suna aur maine Nabi-e-Rahmat ﷺ se ziyada khush awaaz kisi ko nahi suna. (Bukhari: 769; Muslim: 464)

Syedna Moaz bin Jabal ﷺ ne Isha ki namaz mein Surah Baqarah padhi. Muqtadiyo’n mein se ek (1) kheti baadi ka kaam karne waale ne salam pher diya. Phir isne Rasool Allah ﷺ ki khidmat mein haazir ho kar arz kiya: “Aye Allah ke rasool ﷺ! Ham log oonto’n waale hain, din bhar mehnat mashaqqat karte hain. Syedna Moaz ﷺ ne pehle Aapke saath namaz padhi, phir hamare paas aae aur unho’n ne Isa mein Surah Baqarah shuru kardi. (mujh din bhar ke thake hue ko lambi qirat se malaal hua)”. Haadi-e-Aalam ﷺ ne Syedna Moaz ﷺ se kaha: “Tu logo’n ko nafrat dilaata hai aur fitna khada karta hai”. Aap ﷺ ne 3 martaba ye baat dohraai. Phir farmaya: “Jab tum jamaat karaao to ‘وَالشَّمْسِ وَضُحَاهَا’ Wash Shamsi Wa Zuhaaha aur ‘وَاللَّيْلِ إِذَا يَغْشَى’ Wal Laili Izaa Yaghshaa-ha aur ‘سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى’ Sabbihismi Rabbikal Aa’la ki tilawat karo. Is liye ek (1) tere peeche boodhe, kamzor aur zaroorat-mand (bhi) namaz adaa karte hain”. (Bukhari: H705; Muslim: H465)

Is hadees se Isha ki qirat bhi maaloom hui aur saath hi is hadees ne namaz ke imamo’n ko bhi mutanabbe kar diya hai ke wo namaz padhaate waqt muqtadiyo’n ka khaas taur par khayaal rakhe’n aur

khoob samjhe'n ke namaz mein muqtadiyo'n ke halaat ke pesh-e-nazar takhfeef karna Rasool Allah ﷺ ki sunnat hai.

Mukhtalif Ayaat Ka Jawaab:

Hamare yaha'n ye riwaaj hai ke imam jab baaz makhsoos ayaat ki tilawat karta hai to wo aur baaz muqtadi namaz mein ba-awaaz-e-buland inka jawab dete hain. Ye durust nahi hai kyonke baare mein koi saheeh sareeh riwayat nahi hai. Haa'n baaz ayat ki tilawat ke baad imam yaa munfarid qaari apne taur par inka jawab de to jaaez hai. Chunache Syedna Huzaifa ؓ Rasool Allah ﷺ ki Namaz-e-Tahajjud ki kaefiyat bayaan karte hain ke "Jab Aap ﷺ tasbeeh wali ayat padhte to tasbeeh karte jab sawal wali ayat tilawat karte to sawal karte aur jab taa'wwuz wali ayat padhte to Allah ki panaah pakadte". (Muslim: H772)

'سُبْحِ اسْمِ رَبِّكَ الْأَعْلَى' Sabbi Hisma Rabbikal Aa'laa padhne waale ka iske baad 'سُبْحَانَ رَبِّيَ الْأَعْلَى' Subhana Rabbiyal Aa'laa kehna Sahaba Ikraam ؓ se saabit hai. (Musannaf Ibne Abi Shaiba: V2 P508-509 [Sanad Saheeh])

Surah Ghaashiya ke ikhtetaam par 'اللَّهُمَّ حَاسِبْنِي حِسَابًا يَسِيرًا' Allahumma Haasibni Hisaabai'n Yaseera kehne saabit nahi.

Namaz Mein Shaitani Waswase Ka Ilaaj:

Syedna Usman bin Abul Aa's ؓ ne Rasool Allah ﷺ se daryaaft kiya ke "Aye Allah ke Rasool ﷺ! Shaitan mere darmiyan aur meri namaz aur qirat ke darmiyan haael ho jaata hai aur qirat mein iltebaas paeda karta hai". Aap ﷺ ne farmaya: "Is shaitan ka naam Khinzab hai. Jab tu ise mehsoos kare to Aa'oozu Billahi ke (poorey) kalimaat padho aur baae'n jaanib 3 baar thuthkaaro (thooko, yaane thu-thu karo)".

Syedna Usman bin Abul Aa's ؓ bayaan karte hai ke maine aise hi kiya to Allah ne ise (shaitan ko) mujhse door kar diya. (Muslim: H2203)

Dauraan-e-namaz koi soch aane par namaz baatil nahi hoti. Syedna Uqba bin Haris ؓ farmate hain ke maine Rasool Allah ﷺ ke saath

Namaz-e-Asr padhi. Namaz ke baad Aap ﷺ fauran khade ho gae aur logo'n ki gardane'n phalaangte hue Azwaj-e-Muttaherat mein se kisi ke paas tashreef le gae. Log pareshan ho gae, phir wapas tashreef laae. Sahaba Ikraam ﷺ ke chehro'n par taajjub ke asaar dekh kar farmaya: "Mujhe namaz ke dauran mein yaad aaya ke hamare ghar mein sona rakha hua hai aur mujhe 1 din yaa 1 raat ke liye bhi apne ghar mein sona rakhna pasand nahi lehaza maine ise taqseem karne ka hukm de diya". (Bukhari: H851)

Namaz Mein Rona:

Syedna Abdullah bin Shaqeer ؓ famrate hain ke maine Rasool Allah ﷺ ko namaz padhte dekha. Namaz mein rone ki wajah se aapke seene se chakki ke chalne ki si awaaz aarahi thi. (Abu Dawood: H904 [Sanad Saheeh]; Nasai: H1215) Imam Ibne Hibban ne (Al Mawaarid: H522) mein ise Saheeh qaraar diya hai.

Raful Yadain

Raful Yadain yaane dono haatho'n ka uthaana. Ye namaz mein 4 jagah saabit hai.

- ✽ Shuroo namaz mein Takbeer-e-Tehrima ke waqt.
- ✽ Rukoo se qabl.
- ✽ Rukoo ke baad.
- ✽ Teesri (3) rakat ki ibtida mein. (At the beginning of third (3rd) rakat)

In muqamaat par Raful Yadain karne ke dalaael darj-e-zail hain:

- ✽ Syedna Abdullah bin Zubair ؓ farmate hain: "Maine Syedna Abu Bakr Siddiq ؓ ke peeche namaz padhi wo namaz ke shuroo mein, rukoo se pehle aur jab rukoo se sar utha-te to apne dono haath (kandho'n tak) utha-te the aur kehte the ke: "Maine Rasool Allah ﷺ ke peeche namaz padhi to Aap ﷺ bhi namaz ke shuroo mein, rukoo se pehle aur rukoo se sar uthane ke baad (isi tarah) rafayadain karte the". (Sunan Kubra lil Bayhaqi: V2 P73 [Sanad Saheeh])

Imam Bayhaqi ne kaha ke uske tamaam raawi Siqa hain.

❁ Syedna Umar-e-Farooq  ne 1 martaba logo'n ko namaz ka tariqa batane ka iraada kiya to qibla-ruk'h ho kar khade ho gae aur dono haatho'n ko kandho'n tak uthaya phir Allahu Akbar kaha, phir rukoo kiya aur isi tarah (haatho'n ko buland) kiya aur rukoo se sar utha kar bhi raful yadain kiya. Al Khilafiyaat lil Bayhaqi: Kaha ke iski sanad ke rijaal maarooof hain (Nasbur Raaya: V1 P415-416) Iski sanad Hasan hai. Dekhiye Noor-ul-Aa'enain (taba Jadeed) (Dec 2007, P190-204).

❁ Syedna Ali  farmate hain ke: "Rasool Allah  namaz ke shuroo mein, rukoo mein jaane se pehle aur rukoo se sar uthane ke baad aur 2 rakat padh kar khade hote waqt raful yadain karte the. (Abu Dawood: H744 [Sanad Hasan]) Imam Tirmizi ne ise Hasan Saheeh kaha hai.

❁ Syedna Abdullah bin Umar  farmate hain: "Rasool Allah  shuru namaz mein, rukoo se pehle aur rukoo ke baad apne dono haath kandho'n tak uthaya karte the". (Bukhari: H735; Muslim: H390)

❁ Syedna Abdullah bin Umar  (khud bhi) shuroo namaz mein, rukoo se pehle, rukoo ke baad aur 2 rakat padh kar khada hote waqt raful yadain karte the aur farmate the ke Rasool Allah  bhi isi tarah karte the. (Bukhari: H739)

Imam Bukhari  ke ustaad Ali bin Madeeni  farmate hain ke Hadees Ibne Umar  ki bina par musalmaano par raful yadain karna zaroori hai. (At-Talkhees-al-Habeer: V1 P 218, New Edition Wa Haamish Bukhari [darsi nuskha: P102])

❁ Syedna Maalik bin Huwairis  shuru namaz mein raful yadain karte, phir jab rukoo karte to raful yadain karte aur jab ruku se sar uthate to raful yadain karte aur ye farmate the ke Rasool Allah  bhi isi tarah kiya karte the. (Bukhari: H737; Muslim: H391)

❁ Syedna Wael bin Hujr  farmate hain: "Maine Nabi-e-Akram  ko dekha, jab Aap namaz shuru karte to Allahu Akbar kehte aur apne

dono haath uthate. Phir apne haath kapde mein dhaank lete phir daya'n haath baye'n par rakhte. Jab rukoo karne lagte to kapdo'n se haath nikalte Allahu Akbar kehte aur raful yadain karte, jab ruku se uthte to 'Samee Allahu Liman Hamida' 'سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ' kehte aur raful yadain karte". (Muslim: H401)

Wael Bin Hajar ؓ 9 aur 10 Hijri mein Rasool Allah ﷺ ke paas aaey. Lehaza saabit hua ke Rasool Allah ﷺ 10 Hijri tak raful yadain karte the, 11 Hijri mein Nabi-e-Akram ﷺ ne wafaat paai. Lehaza aakhri umar tak Raful Yadain karna saabit hua.

❁ Syedna Abu Humaid Saadi ؓ ne Sahaba Ikraam ؓ ke ek (1) majae mein bayaan kiya ke: "Rasool Allah ﷺ jab namaz shuroo karte aur jab rukoo mein jate, jab rukoo se sar uthate aur jab 2 rakat padh kar khade hote to raful yadain karte the". Tamaam Sahaba Ikraam ؓ ne kaha "Tum sach bayaan karte ho, Rasool Allah ﷺ isi tarah namaz padhte the.

(Abu Dawood: H730 [Sanad Saheeh]; Tirmizi: H304) Imam Ibne Hibban ne (Al Mawaarid: H491) mein aur Imam Tirmizi ne ise Saheeh kaha hai.

Imam Ibne Khuzaima ؓ is hadees ko riwayat karne ke baad farmate hain ke maine Muhammad bin Yahya (Az Zahli) ؓ ko ye kehte hue suna ke jo shakhs hadees-e-Abu Humaid ؓ ko sunne ke bawujood ruku mein jate aur is se sar uthate waqt raful yadain nahi karta to iski namaz naaqis hai. (Saheeh ibne Khuzaima: H589 [Sanad Saheeh])

❁ Syedna Abu Musa Ashari ؓ ne (ek din logo'n se) farmaya: "Kya main tumhe'n Rasool Allah ﷺ ki namaz na bataau'n?" Ye keh kar unho'n ne namaz padhi jab takbeer tehriya kahi to raful yadain kiya, phir jab rukoo kiya to raful yadain kiya aur takbeer kahi aur ruku se sar uthate waqt 'Samee Allahu Liman Hamida' keh kar dono haath (kandho'n tak) uthae. Phir farmaya: "Isi tarah kiya karo". Sunan Daarqutni: H16 V1 P 292 [Sanad Saheeh]) Haafiz ibne Hajar ne (At-Talkhees-al-Habeer: V1 P219) mein kaha iske raawi siqa hain.

❁ Syedna Jaabir bin Abdullah ﷺ jab namaz shuru karte, jab rukoo karte aur jab rukoo se sar uthate to raful yadain karte aur farmate the ke Rasool Allah ﷺ isi tarah karte the. (Ibne Majah: H868 [Hadees Hasan]) Haafiz Ibne Hajar ne kaha hai ke uske raawi siqa hain. Iske raawi Abu Az Zubair ne simaa ki tasreeh kardi hai. Dekhiye: Musnad as Siraj (Qalmi: P25, Alif Matbua: H92 [Sanad Hasan]).¹⁶⁵

Raful Yadain Naa Karne Waalo'n Ke Dalaael Ka Tajziya:

Jin ahadees se raful yadain na karne ki daleel li jaati hai in ka mukhtasar tajziya mulaheza farmae'n.

Pehli Hadees:

Syedna Jaabir bin Samrah ﷺ bayaan karte hain ke Rasool Allah ﷺ ne farmaya: "Kya baat hai ke main tumko is tarah haath uthate dekhta hu'n goya ke wo sarkash ghodo'n ki dume'n hain. Namaz mein sukoon ikhtiyaar kiya karo". (Muslim: H430)

Tajziya: Is hadees main is muqam ka zikar nahi jis par Sahaba Ikraam ﷺ haath utha rahe the aur Aap ﷺ ne unhe'n manaa farmaya. Syedna Jaabir bin Samrah ﷺ hi se Muslim mein isi hadees se muttasil 2 riwayat aur bhi hain jo baat ko poori tarah waazeh kar rahi hain.

❁ Syedna Jaabir bin Samrah ﷺ farmate hain: "Rasool Allah ﷺ ke saath jab ham namaz padhte to namaz ke qaatme par daae'n baae'n 'Assalamu Alaikum wa Rahmatullah' اَلْسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ kehte hue haath se ishara bhi karte ye dekh kar Aap ﷺ ne farmaya: "Tum apne haath se-us-tarah ishaara karte ho jaise shareer ghodo'n ki dume'n hilti

¹⁶⁵ Basa auqaat Imam Jahri namazo'n mein koi ayat-e-sajda tilaawat karta hai. Is surat mein imam aur muqtadi ruku se pehle sajda tilaawat karte hain to-us-waqt qiyaam se sajda mein jaate hue Raful Yadain nahi kiya jaaega. Kyou'nke ye Rasool Allah (s) se saabit nahi hai. Wallahu A'alam (ع و)

hain. Tumhe’n yehi kafi hai ke qaaede mein apni raano’n par haath rakhe hue daae’n aur baae’n mu’n mod kar ‘Assalamu Alaikum wa Rahmatullah’ **وَرَحْمَةُ اللَّهِ** ‘السَّلَامُ عَلَيْكُمْ kaho”. (Muslim: H431)

❁ Syedna Jaabir bin Samrah **رضي الله عنه** ka bayaan hai: Ham Rasool Allah **ﷺ** ke saath namaz ke khaatme par **السَّلَامُ عَلَيْكُمْ** Assalamu Alaikum kehte hue haath se ishaara bhi karte the ye dekh kar Aap **ﷺ** ne farmaya: “Tumhe’n kya ho gaya hai tum apne haatho’n se is tarah ishara karte ho goya wo shareer ghodo’n ki dume’n hain. Tum namaz se salam pherte waqt sirf apne saathi ki taraf mu’n modo aur haath se ishaara naa karo”. (Muslim: H(121)-431)

Allama Nawavi **رحمته الله** “Al Majmua” mein farmate hain: “Syedna Jaabir bin Samrah **رضي الله عنه** ki is riwayat se rukoo mein jaate aur uthte waqt raful yadain na karne ki daleel lena ajeeb baat aur sunnat se jahaalat ki qabeeh qism hai. Kyou’n ke ye hadees rukoo ko jaate aur uthte waqt ke raful yadain ke baare mein in nahi balke tashahhud mein salam ke waqt dono jaanib haath se ishara karne ki mumaneat ke baare mein hai. Mohaddiseen aur jinhe’n mohaddiseen ke saath thoda sa bhi taalluq hai, unke darmiyan is baare mein koi ikhtilaaf nahi. Iske baad Imam Nawavi **رحمته الله** Imam Bukhari **رحمته الله** ka qaul naqal karte hain ke is hadees se baaz jaahil logo’n ka daleel pakadna Saheeh Nahi kyou’nke ye salam ke waq haath uthane ke baare mein hai. Aur Jo Aalim hai wo is tarah ki daleel nahi pakadta kyou’nke ye maarooof-o-mashoor baat hai. Is mein kisi ka ikhtilaaf nahi aur agar ye baat saheeh hoti to ibtidaae namaz aur namaz-e-eidain ka raful yadain bhi manaa ho jaata, magar isme khaas Raful Yadain ko byaan nahi kiya gaya. Imam Bukhari **رحمته الله** farmate hain pas un logo’n ko is baat se darna chaahiye ke wo Nabi-e-Akram **ﷺ** par wo baat keh rahe hain jo Aap ne nahi kahi, kyou’nke Allah farmata hai:

Pas Un Logo’n Ko Jo Nabi-e-Akram **ﷺ** Ki Mukhalifat Karte Hain Is Baat Se Darna Chahiye Ke **فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ**

(Surah-an-Noor: 63)

Unhe'n (duniya mein) Koi Fitna
Ya (aakhirat mein) Dardnaak
Azaab Pohonche.

Doosri Hadees:

Syedna Abdullah bin Masood رضي الله عنه ne farmaya: “Kya main tumhe’n Rasool Allah ﷺ ki namaz na bataau’n? Unho’n ne namaz padhi aur haath na uthae magar pehli martaba. (Abu Dawood: H748 [Zaeef]; Tirmizi: H257)
Is riwayat ki sanad Sufiyan Soori ki tadlees ki wajah se Zaeef hai

Tajziya: Imam Abu Dawood رحمته الله is hadees ke baad farmate hain:

Ye hadees in alfaaz ke saath
Saheeh Nahi hai.

وَلَيْسَ هُوَ بِصَحِيحٍ عَلَى هَذَا اللَّفْظِ.

(Abu Dawood: H748)

Abu Dawood ke baaz nuskho'n mein ye tabsara maujood nahi, lekin Mishkat-al-Masabeeh, At-Tahmeed aur doosri bohot si kitabo'n mein ye tabsara maujood hai. Lehaza iska inkaar saheeh nahi.

Jabke Imam Tirmizi رحمته الله ne Abdullah bin Mubarak رحمته الله ka qaul naqal kiya hai:

Syedna Abdullah bin Masood رضي الله عنه وَلَمْ يَثْبُتْ حَدِيثُ ابْنِ مَسْعُودٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَرْفَعْ (يَدَيْهِ) إِلَّا فِي أَوَّلِ مَرَّةٍ.
ke tark raful yadain ki hadees
saabit nahi hai.

Is qaul ki sanad Abdullah bin Mubarak رحمته الله tak saheeh hai.

Is riwayat mein Sufiyan Soori Mudallis hain aur an (عن) se riwayat karte hain. Mudallis ki an (عن) waali riwayat tafarrud ki soorat mein zaeef hoti hai. Mashoor Mohaddis Shaikh-al-Ma'lami-al-Yamani رحمته الله ne apni mashoor kitab At Tankeel mein is riwayat ko Sufiyan Soori ki Tadlees ki wajah se maa'lool (zaeef) qaraar diya hai.¹⁶⁶

¹⁶⁶ Dekhiye: At Tankeel: V2 P25 (ز ع)

Imam Ibne Hibban  ne to yaha'n tak likh diya hai ke is mein bohut si illate'n hai jo ise baatil bana rahi hai. (masalan is mein Sufiyan Soori Mudallis hain aur A'n se riwayat karte hain. Mudallis kin A'n wali riwayat tararrud ki soorat mein zaeeef hoti hai.

Teesri Hadees:

Syedna Baraa  kehte hain maine Rasool Allah  ko dekha Aap jab namaz shuroo karte to dono haath kano'n tak uthate (Summa Lam Ya-o'ud) phir nahi uthate the. (Abu Dawood: H749) Ye riwayat Yazid bin Abi Ziyad ke zof aur ikhtilaat ki wajah se zaeeef hai.

Tajziya: Imam Nawavi  farmate hain ke: "Ye hadees Zaeeef hai. Ise Sufiyan bin Oyaina, Imam Shafai, Imam Bukhari ke ustad Imam Humaidi aur Imam Ahmad bin Hambal jaise Aimmah-e-Hadees  ne Zaeeef qaraar diya hai. Kyouнке Yazeed bin Abi Ziyad pehle (Laa Yao'odu) nahi kehta tha, ahle Kufa ke padhane par isne ye alfaaz badha diye. Mazeed bara'n Yazeed bin Abi Ziyad Zaeeef aur Shia bhi tha. Aakhri umar mein haafeza kharab ho gaya tha (Taqreeb) nez ye mudallis bhi tha".

Alaawa azee'n raful yadain ki ahadees oola hain, kyouнке wo musbat hain aur naafi par musbat ko tarjeeh haasil hoti hai.

Baaz log daleel dete hain ke munafiqeen aastino'n aur baghlo'n mein buth rakh lete the. Butho'n ko girane ke liye raful yadain kiya gaya, baad mein chod diya gaya. Lekin kutub-e-ahadees mein iska kahee'n koi suboot nahi hai. Albatta Johlaa ki zabano'n par ghoomta rehta hai.¹⁶⁷

¹⁶⁷ Darj-e-zail haqaaeq is qaul ki kamzori waazeh kar dete hain:

- Makkah mein buth the magar jamaat farz nahi thee. Madina mein jamaat farz hui magar buth nahi the, phir munafiqeen madina kin butho'n ko baghlo'n mein dabae masjido'n mein chale aate the.

Ye bhi daleel di jaati hai ke Ibne Zubair  kehte hain: “Rasool Allah  ne raful yadain kiya tha aur badd mein chod diya, halaanke aisi koi riwayat saabit nahi hai. (Nurul Aa'enain: P154-155; Nasbur Raaya: V1 P440) ¹⁶⁸

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- Taajjub hai ke Jaahil log is Gap ko saheeh maante aur uske saath saath Nabi-e-Akram (s) ko Aalimul Ghaib bhi maante hain, halaanke agar Aap Aalimul Ghaib hote to raful yadain karwane ke baghair bhi jaan sakte the ke falaa'n falaa'n shakhs masjid mein buth le aaya hai.
 - Buth hi giraane the to ye takbeer tehrima kehte waqt jo raful yadain ki jaati hai aur isi tarah rukoo aur sujood ke dauran bhi gir sakte the is ke liye alag se raful yadain ki sunnat jaari karne ki qatan zaroorat nahi thee.
 - Munafiqeen bhi kis qadr bewaqoof the ke buth jebo'n mein laane ki bajae unhe'n baghlo'n mein dabaa laae.
 - Yaqinan Jaahil log aur unke Peshwa ye bataane se qaasir hain ke unke baqaul agar raful yadain ke dauran munafiqeen ki baghlo'n se buth girte the to phir Aap ne unhe'n kya saza di thee.
 - Dar-asal ye kahani mahez khanasaaz afsaana hai. Jis ka haqiqat ke saath adna sa taalluq bhi nahi hai. (ج ع)

¹⁶⁸ Lekin ye riwayat bhi mursal aur Zaeef hai. Tehqeeq to ye hai ke Masla Raful Yadain mein naskh hua hi nahi hai. Kyou'nke Naskh hamesha waha'n hota hai jaha'n.

- i. Do hadeese'n aapas mein takraati ho'n.
- ii. Dono maqbool ho'n.
- iii. Inka koi mushtarika mafhoom naa nikalta ho.
- iv. Dalaael se saabit hojaae ke in dono mein se falaa'n pehle daur ki hai aur falaa'n baad mein irshad farmai gai, tab baad waali hadees pehli hadees ko mansookh kar deti hai.

Isi tarah is silsile mein ek (1) aur riwayat bhi pesh ki jaati hai ke Syedna Abdullah bin Masood ؓ ne farmaya: “Maine Rasool Allah ﷺ aur Syedna Abu Bakar-o-Syedna Umar ؓ ke saath namaz padhi, ye log shuru namaz ke alaawa haath nahi uthaate the”.

Imam Bayhaqi (V2 P79-80) aur Daraqutni ؒ famrate hain ke iska raawi Muhammad bin Jaabir Zaeef hai.

Magar yaha'n Raful Yadain karne ki ahadees ziyada bhi hain aur Saheeh tareen bhi. Jabke naa karne ki ahadees kam hain aur kamzor bhi (in par mohaddiseen ki jirah hai) Ab naa to maqbool aur mardood ahadees ka mushtareka mafhoom akhaz karna jaez hai aur naa hi mardood ahadees se maqbool ahadees ko mansookh kiya jaa sakta hai.

Agar, bil-farz-e-muhaal is masla mein naskh ka daawa tasleem kar liya jae to bhi qaraeen shahaadat dete hain ke Raful Yadain karna mansookh nahi, balke naa karna mansookh hai. Kyou'nk...

- i. Sahaba Ikraam ؓ ne hayat-e-taiyyaba ke aakhri hisse (9-10 hijri) mein Nabi-e-Akram (s) se Raful Yadain karna riwayat kiya hai.
- ii. Sahaba Ikraam ؓ ahed-e-nabuwwat ke baad bhi Raful Yadain ke qaael-o-faael rahe.
- iii. Kaha jaata hai ke chaaro'n aimma bar-haq hain. Agar aisa hi hai to in 4 mein se 3 Raful Yadain ke qaael hain.
- iv. Jin mohaddisen-e-Ikram ؓ ne Raful Yadain ki ahadees ko apni mukhtalif maqbool sanado'n ke saath riwayat kiya hai, un mein se kisi ne ye tabsara nahi kiya ke Raful Yadain mansookh hai.

Saabit hua ke sunnat chodne ke liye nahi, apnaane ke liye hoti hai. Ab jo shakhs ek (1) ghair ma'asoom ummati ke amal ko sunnat-e-nabawi par tarjeeh deta hai aur sunnat ko amadan hamesha chode hue hai ise hubbe rasool ka daawa karna jachta nahi hai. Allah Ta'ala ham sab ko hidaayat de. Ameen (ع د)

Balke baaz ulama (Ibne Jauzi, Ibne Taimiyya waghairahuma) ne ise Mauzoo kaha hai. (Ye riwayat Syedna Ibne Masood رضي الله عنه ki bayan karda nahi hai. Balke kisi ne khud taraash kar unki taraf mansoob kardi hai) lehaza aisi riwayaat pesh karna jaez nahi hai.

Khulaasa-e-bahes: Raful yadain ki ahadees ba-kasrat aur saheeh tareen asnaad se marwi hain. Raful yadain naa karne ki ahadees maane-an yaa sanadan saabit nahi. Imam Bukhari رحمته الله farmate hain ke “Ahle ilm ke nazdeek kisi 1 Sahabi se bhi adm-e-raful yadain saabit nahi hai”. (Juz Raful Yadain: H40)

Ruku Ka Bayaan

Ruku mein jate waqt Allahu Akbar keh kar dono haath kandho’n (ya kano’n) tak uthae’n. Jaisa ke Syedna Ibne Umar رضي الله عنه ka farman hai:

Nabi-e-Akram ﷺ jab namaz shuru كَانَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ وَإِذَا كَبَّرَ لِلرُّكُوعِ.
karte aur jab ruku ke liye takbeer
kehte to apne dono haath kandho’n
tak uthate the. (Bukhari: H735; Muslim: H390)

✽ Ruku mein peeth (pusht) bilkul seedhi rakhe’n aur sar ko peeth ke baraabar, yaane sar naa to ooncha ho aur naa neecha aur dono haatho’n ki hatheliya’n dono ghutno’n par rakhe’n. (Muslim: H498)
Haatheliyo’n ke masle ke liye dekhiye Nasai: (At-Tatbeekh: H1037 [Sanad Hasan])

✽ Dono haatho’n (bazuo’n) ko taan kar rakhe’n, zaraa kham naa ho. Ghutno’n ko mazboot thaame’n. (Abu Dawood: H734 [Hadees Saheeh])

✽ Ruku ki haalat mein Nabi-e-Akram ﷺ ki hatheliya’n Aap ﷺ ke ghutno’n par you’n rakhi hoti thee’n, jaisa ke Aap ﷺ ne ghutno’n ko pakda hua ho. (Tirmizi: H260 [Sanad Hasan])

✽ Ruku ki haalat mein Nabi-e-Akram ﷺ apni kohniyo’n ko pehluo’n se door rakhte the. (Tirmizi: H260 [Sanad Hasan])

Ruku Ki Duae'n:

Syedna Huzaifa عليه السلام farmate hain ke Rasool Allah ﷺ ruku mein farmate:

Mera Rabb Azeem (Har Aeb Se)
Paak hai.

سُبْحَانَ رَبِّيَ الْعَظِيمِ.

(Muslim: Salatul Musafireen H772)

Subhaana Rabbaiyal Azeem

Nabi-e-Akram ﷺ ruku mein ye dua bhi padhte the:

Aye Allah! Tere Hi Liye Paaki Aur
Taareef Hai, Tere Siwa Koi
(Saccha) Maabood Nahi Hai.

سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ.

(Muslim: H485)

Subhanaka Wabi Hamdika Laa Ilaaha Illa Anta

✽ Syeda Ayesha رضي الله عنها kehti hain ke Nabi-e-Akram ﷺ apne ruku mein aksar
kehte the:

Aye hamare parwardigar Allah!
Tu paak hai, ham teri taareef
bayaan karte hain, Ya Ilaahi
mujhe bakhsh de.

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي.

(Bukhari: H794; Muslim: H484)

Subhanaka Allahumma Rabbana wa Bihamdika Allahumaghfirli.

✽ Syeda Ayesha رضي الله عنها riwayat karti hain ke Nabi-e-Akram ﷺ apne ruku aur
sajde mein kehte the:

Farishto'n aur rooh (Jibraeel) ka
parwardigar nihayat paak hai.

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ.

(Muslim: H487)

Subbuhun Quddusun Rabbul Malaaikati war Rooh

Syedna Auf bin Maalik رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ apne
ruku mein kehte the:

Qaher (ghalbe) baadshahi,
badaai aur buzurgi ka maalik

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ

Allah (nihayat hi) paak hai.

وَالْعَظِيمَةِ

(Abu Dawood: H873 [Sanad Saheeh])

Subhana Zil Jabrooti wal Malakuti wal Kibriyaa i wal Azmati

• Syedna Ali ؑ riwayat hai ke Rasool Allah ﷺ ruku mein padhte ye the:

Aye Allah main tere aage jhuk gaya, tujh par imaan laaya, tera farmabardaar hua, mera kaan, meri aankh, mera maghz, meri haddi aur mere patthe tere aage aajiz ban gae.

اَللّٰهُمَّ لَكَ رَكَعْتُ وَبِكَ اَمْنْتُ وَلَكَ اَسْلَمْتُ خَشَعْتُ
سَمْعِي وَبَصَرِي وَمُغْتِي وَعَظْمِي وَعَصَبِي.

(Muslim: Salatul Musafireen H771)

Allahumma Laka Rakatu wa Bika Aamantu wa Laka Aslamtu khsh-a' Laka Samee' wa Basari wa Mukh-khi wa A'zmi wa A'sabi

Itmenaan: Namaz Ka Rukn Hai:

Syedna Abu Huraira ؓ se riwayat hai ke 1 shakhs masjid mein daakhil hua, Rasool Allah ﷺ masjid ke kone mein tashreef farma the. Us shakhs ne namaz padhi (aur ruku, sujood, qaume aur jalse ki riaayat na ki aur jaldi jaldi namaz padh kar) Rasool Allah ﷺ ki khidmat mein haazir hua aur Aap ko salam kiya. Aap ﷺ ne farmaya: “Walaikum-as-Salaam waapas jaakar phir namaz padh, is liye ke toone namaz nahi padhi”.

Wo gaya, phir namaz padhi (jis tarah pehle be-qaaeda padhi thi) phir aaya aur salam kiya.

Aap ﷺ ne phir farmaya: “Walaikum-as-Salaam waapas jaa, phir namaz padh, kyunke toone namaz nahi padhi”.

Us shakhs ne teesri (3) yaa chauthi (4) baar (be-qaaeda) namaz padhne ke baad kaha: “Aap mujhe (namaz padhne ka Saheeh tariqa) sikhade’n”.

To Aap ﷺ ne farmaya: “Jab tu namaz ke irade se uthe to pehle khoob acchi tarah wazoo kar, phir qibla-ruk khada ho kar takbeer-e-tehrima

keh, phir Quran-e-Majeed mein se jo tere liye asaan ho padh, phir ruku kar, yaha'n tak ke itminaan se ruku (pura) kar, phir (ruku se) sar utha yaha'n tak ke (qauma mein) seedha khada hoja, phir sajda kar yaha'n tak ke itminaan se sajda (mukammil) kar, phir itminaan se apna sar utha aur (jalsa mein) baithja, phir sajda kar yaha'n tak ke itminaan se sajda (pura) kar, phir (sajde se) apna sar utha aur (doosri rakat ke liye) seedha kahada hoja, phir is tarah apni tamaam namaz puri kar". (Bukhari: H793; Muslim: H397)

Is hadees mein jis namazi ka zikar hai wo ruku aur sujood bohot jaldi jaldi karta tha. Qauma aur jalsa itminaan se theher theher kar nahi karta tha. Rasool Allah ﷺ ne har baar ise farmaya ke phir namaz padh kyonke toone namaz padhi hi nahi. Aap ﷺ in arkaan ki adaai mein adm itminaan ko namaz ke baatil hone ka sabab qaraar diya hai.

Syedna Abu Masood Ansari رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne farmaya: "Aadmi ki namaz durust nahi hoti yaha'n tak ke ruku aur sajde mein apni peeth durust naa rakhe". (Abu Dawood: 855 [Sanad Saheeh]; Tirmizi: H265) Imam Tirmizi ne aur Ibne Hibban ne (Al Mawarid: H501) mein ise Saheeh kaha hai

Allahu Akbar! Kis qadr khauf ka muqam hai. Aah! Hamari ghair Masnoon namazo'n ka kya hashar hoga. Hame'n namaz ko takbeer-e-oola se lekar salam pherne tak Masnoon tariqe se adaa karna chaahiye.

Syedna Abu Bakar رضي الله عنه se riwayat hai ke wo Nabi-e-Akram ﷺ ke saath namaz mein shaamil hue, us waqt Aap ﷺ ruku mein the. Syedna Abu Bakar رضي الله عنه ne saff mein pohonchne se pehle hi ruku kar liya aur isi haalat mein chal kar saff mein pohonche. Nabi-e-Akram ﷺ ko ye baat bataai gai to Aap ﷺ ne farmaya: "Allah tera shauq ziyaada kare, aainda aisa naa karna". (Bukhari: H783)¹⁶⁹

¹⁶⁹ Baaz log is hadees se ye nukta nikaalte hain ke agar namazi haalat-e-ruku mein imam ke saath shaamil ho to wo ise rakat shumaar karega.

Kyou'nke Syedna Abu Bakar ﷺ ne rakat nahi dohraai aur naa Aap (s) ne unhe'n aisa karne ka hukm diya aur isse ye bhi maaloom hua ke aise shakhs ke liye qiyaam zaroori hai, naa Qirat-e-Fatiha.

Ye mauqif mahel-e-nazar hai, kyou'nke:

- i. Nabi-e-Akram (s) ne unhe'n rakat lautaane ka hukm diya tha yaa nahi, yaa unho'n ne az-khud rakat lautaai thi yaa nahi. Iske mutaalliq hadees khamosh hai. Is zimn mein jo kuch kaha jaata hai wo mahez zan-o-ehemaal ki buniyad par kaha jaata hai.
- ii. Iske bar-aks aise sareeh dalaael maujood hain jo (har saheb-e-istetaa-at ke liye) qiyaam aur Qirat-e-Fatiha dono ko laazim qaraar dete hain.
- iii. Qaaida ye hai ke jab ehemaal aur saraahat aamne saamne ajaa'e'n to ehemaal chod diya jaaega aur saraahat par amal kiya jaaega.
- iv. Seedhi si baat hai ke is hadees shareef ka markazi nukta Syedna Abu Bakar ﷺ ka ye fe'l (فعل) hai ke pehle wo haalat-e-ruku mein Imam ke saath shaamil hue. Phir isi kaefiyat mein aage badhte hue saff mein daakhil hue. Aap (s) ne unhe'n isi fe'l (فعل) se roka tha. jamaat mein shaamil hone ka shauq bajaa magar is shauq ki takmeel ka ye tariqa behrehaal mustahsan naa tha.
- v. Lehaza is hadees ko iske asal nukte se hataa kar qiyaam aur Qirat-e-Fatiha se khaali rakat ke jawaaz par laana durust maaloom nahi hota. Wallahu A'alam (ع ر)

Is silsile mein ek (1) istidlaal ye bhi saamne aaya hai ke namaz mein Surah Fatiha padhne ka mauqa-o-mahel choo'nke qiyaam hai, lehaza sirf wohi namazi surah Fatiha padhega, jisne Imam ko haalat-e-qiyaam mein paaya aur jisne ise haalat-e-ruku mein paaya, iske haq mein Surah Fatiha ki qirat saaqit ho jaaegi. Kyou'nke uske liye iski qirat ka mauqa-o-mahal baaqi nahi raha. Ye istidlaal bhi mahel-e-nazar hai. Naqal-o-aqal dono iska inkaar karte hain. Masalan:

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- Ameer-ul-Momineen Fil Hadees, Imam Bukhari ﷺ ne Bukhari: Kitab-ul-Azan mein ek (1) baab (95) you'n qaaem kiya hai Namaz Mein Surah Fatiha Padhna Har Namazi Par Waajib Hai, Khwah Imam Ho Yaa Muqtadi, Muqeem Ho Yaa Musaafir, Namaz Sirri Ho Yaa Jehri.
 - Rasool Allah (s) ka irshad-e-giraami hai “Jisne (namaz mein) Surah Fatiha nahi padhi, iski namaz hi nahi” (Bukhari: H756; Muslim: H394)

Isse maaloom hua ke agar 1 rakat mein bhi Surah Fatiha reh jaae to saari namaz nahi hoti. Kyou'nke Surah Fatiha padhna namaz ka rukn hai aur rukn kisi bhi muqam se reh jaae, namaz naaqis ho jaati hai. Jaisa ke Muslim mein Syedna Abu Huraira ﷺ se riwayat hai ke Nabi-e-Akram (s) ne 3 baar farmaya: “Jisne Namaz Mein Surah Fatiha Nahi Padhi, Iski Namaz Naaqis-o-Naa-mukammil Hai”. (H395-(41) (Bilkul isi tarah jaise ek (1) hamela oontni waqt se kuch maah qabl apna naaqis-al-khalqat bacha giraa de to wo kisi kaam kaa nahi hota isi ko Arbi mein (خَدَاج) kehte hain)

Isse maaloom hua ke jis shakhs ne 1 rakat mein Surah Fatiha nahi padhi iski kam-az-kam wo rakat ko naqis hogi aur ye mumkin hi nahi ke kisi shakhs ki ek (1) rakat to naaqis ho aur wo baaqi namaz mukammil ho.

- Hadees لَا صَلَاةَ لَا Salaata mein لَا nafee-e-jins ka hai jo is baat par dalaalat karta hai ke jis rakat mein Surah Fatiha nahi padhi gai, wo rakat namaz ki jins se nahi hai (lehaza namaz naaqis hui).
- Irshad-e-Nabawi (s) hai: ‘لَا تُجْزَىٰ صَلَاةٌ لَا يُقْرَأُ فِيهَا بِفَاتِحَةِ الْكِتَابِ’ (Saheeh Ibne Hibban: H1789 [Sanad Saheeh]; Sunan Daraqutni: V1 P322).

Is hadees mein ‘لَا تُجْزَىٰ’ ka maane hai ‘لَا تَكْفِي وَلَا تَصِحُّ’ yaane “Jo shakhs namaz mein Surah Fatiha nahi padhta, iski namaz saheeh hoti naa ise kifaayat karegi. Ab jis rakat mein Fatiha nahi padhi gai, kam-az-kam wo rakat to saheeh naa rahi. Is liye ise saheeh karne ke liye zaroori hai ke wo rakat Surah Fatiha samet dobara padhi jaae”.

-
- Hadees-e-Qudsi hai: Allah Ta'ala ne farmaya: "Maine apne aur apne bande ke darmiyan (nisf, nisf) taqseem kardi hai". Dekhiye (Muslim: H395)

Hadees ke mutaabiq yaha'n namaz se murad Surah Fatiha hai, jiska nisf awwal Allah Ta'ala ki hamd-o-sana, buzurgi, badai, tauheed aur ibadat par mushtamil hai. Jabke nisf saani bande ki duaon par mushtamil hai. Jab banda namaz mein Surah Fatiha padh raha hota hai to Allah Ta'ala in duaon ki qubooliyat ka elaan farmate hain. Lekin jo namazi ek (1) rakat mein Surah Fatiha nahi padhta, iski wo rakat Allah Ta'ala ke is inaam-e-azeem se mehroom rehti hai.

- Tandrut aur Saheb-e-istetaa-at aadmi ke liye namaz mein qiyaam karna zaroori hai. Jis tarah ruku yaa sajde ke baghair namaz nahi hoti, isi tarah qiyaam yaa Fatiha ke baghair bhi uski namaz nahi hoti. Lehaza ye kehna qareen-e-insaaf nahi hai ke "jisne imam ko haalat-e-ruku mein paaya iske haq mein Surah Fatiha ki qirat saaqit ho jaaegi, kyou'ne uske liye iski qirat karne ka mauqa-o-mahal baaqi nahi raha".

Iske bar-aks you'n kehna chaahiye, choo'nke-us-shakhs ki namaz se 2 ahem rukn (Qiyaam aur Fatiha) reh gae hain, lehaza ise ye rakat dobara padhni chaahiye.

- Maroof irshad-e-Nabawi (s) hai: "Jo namaz tu imam ke saath paale use uske saath padhle aur jo tujh se sabqat le gai, uski qazaa de". (Muslim: H(154)-602)

To jo shakhs 1 rakat ka qiyaam nahi paa-saka, zaahir baat hai ke qiyaam usse sabqat le gaya hai, lehaza wo farman-e-Nabawi (s) ka shara'an mamoor hai aur is hukm ki taameel ka uske alaawa aur koi tariqa hi nahi hai ke wo us rakat ko dobara padhe, jisse uska qiyaam aur Fatiha reh gai hai.

- Irshad-e-Baari Ta'ala hai: 'وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ' (Surah Hashar: 7) Yaane "Rasool Allah (s) Jo Kuch Tumhe'n De'n, Lelo" jake Aap (s) ka ye bhi farman hai: "Isi tarah namaz padho, jaise tumne mujhe namaz padhte dekha hai". (Bukhari: H631)

Qaume Ka Bayaan:

Ruku se sar uthate hue Raful Yadain karte aur seedhe khade ho jaae'n.
(Bukhari; Muslim) Iski takhreej tafseel mein guzar chuki hai.

- ✽ Agar aap imam yaa munfarid hain to ruku se qaume ke liye khade hote waqt ye padhe'n:

Allah Ne Iski Sunli Jis Ne Iske
Taareef Ki.

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ.

Samee' Allahu Liman Hamida.

- ✽ Agar muqtadi hain to ye kahe'n:

Aye Hamare Rab! Tere Hi Waaste
Taareef Hai, Bohot Ziyaada,
Paakiza Aur Baa-barkat Taareef.

رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ.
(Musnad)

Rabbana wa Lakal Hamad Hamdan Kaseeran Tayyiban Mubaarakan Feeh.

Ye qissa Syedna Raafe' bin Raafee رضي الله عنه bayan karte hain ke ham Rasool Allah ﷺ ke peeche ek (1) din namaz padh rahe the. Jab Aap ﷺ ne ruku se sar uthaya to farmaya: 'سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ' Samee' Allahu Liman Hamida ek (1) muqtadi ne kaha 'رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ' Rabbana wa Lakal Hamad Hamdan Kaseeran Tayyiban Mubaarakan Feeh phir jab Aap ﷺ namaz se faarigh hue to farmaya: "Bolne wala kaun tha?" (yaane kis ne ye kalme padhe hain?) ek (1) shakhs ne kaha Ya Rasool Allah ﷺ! Main tha. Aap ﷺ ne farmaya: "Main ne 30 se zaaed

Aur ye baad roz-e-raushan ki tarah waazeh hai ke Aap (s) ne kabhi aisi namaz nahi padhi aur naa apni ummat ko sikhaai hai, jiski kisi rakat mein qiyaam aur Surah Fatiha naa ho.

In mazkoora dalaael se maaloom hua ke Qiyaam aur Surah Fatiha ke baghair namaz nahi hogi. Wallahu A'alam bis Sawaab (ع ر)

farishte dekhe jo in kalimat ka sawab likhne mein jaldi kar rahe the”.
(Bukhari: H799)

❁ Syedna Abdullah bin Abi Aufi ﷺ riwayat karte hain ke jab Rasool Allah ﷺ ruku se uthte to (qauma mein ye dua) padhte:

Allah ne sunli is (bande) ki baat jis ne is ki taareef ki aye hamare parwardigar! Tere hi liye saari taareef hai aasmano’n ke bharaao ke baraabar, zameen ke bharaao ke baraabar aur har is cheez ke bharaao ke baraabar jo tu chaahe”.

سَبِّحَ اللَّهُ لِمَنْ حَمِدَهُ اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ
السَّمُوتِ وَمِلْءَ الْأَرْضِ وَمَا بَيْنَهُمَا وَمِلْءَ مَا
شِئْتَ مِنْ شَيْءٍ بَعْدُ.
(Muslim: H476-478)

Samee’ Allahu liman Hamidahu, Allahumma Rabbana Lakal Hamdu mil as Samaawaati wamil-al-Arzi wamaa bainahuma wamil- a maa Shita min Shai-in ba’d u.

❁ Syedna Abu Saeed Khudri ﷺ farmate hain ke Rasool Allah ﷺ jab apna sar ruku se apna sar utha-te to ye dua padhte:

Aye Hamare Parwardigar! Har Qism Ki Taareef Sirf Tere liye Hai Asmaano’n ke Bharaao ke Baraabar Aur Zameen ke Bharaao ke Baraabar Aur Har Is Cheez Ke Bharaao Ke Baraabar Jo Tu Chaahe Aur Aye Taareef-o-Buzurgi Waale! Bande Ne Jo Teri Taareef Aur Buzurgi Ki Wo Tere Hi Layaq Hai Aur Ham Sab Tere Hi Bande Hain. Aye Allah! Koi Rokne Waala Nahi Is Cheez Ko Jo Toone Di Aur Koi Dene Waala Nahi Is Cheez Ko Jo Toone Rok Di Aur Daulatmand (saheb-e-

رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمُوتِ وَالْأَرْضِ وَمِلْءَ
مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ أَهْلَ الثَّنَاءِ وَالْمَجْدِ أَحَقُّ
مَا قَالَ الْعَبْدُ وَكُنَّا لَكَ عَبْدُ اللَّهِ هُمْ لَا مَانِعَ لِمَا
أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ
مِنْكَ الْجَدُّ.
(Muslim: H477)

naseeb) Ko ye (naseeb aur)
Daulatmandi Tere Aazab Se Nahi
Bacha Sakti.

Rabbana Lakal Hamdu Mil as Samaawaati wal Arzi wamil-a Maa Shita
Min Shai-imm Ba'adu Ahlath-thnaa-i wal Majdi, ahaquq maa Qaalal
a'abdu, wa Kulluna laka A'abdun, Allahumma Laa Maania'a Lima
A'ataita walaa Mo'otiya Limaa Mana'ata, walaa Yanfao'o Zal Jaddi
Minkal Jaddu.

Nez Rasool Allah ﷺ qaume mein kabhi ye dua bhi farmate:

Aye Allah! Tere Hi liye saari
taareef hai asmano'n asmaano
ke bharao ke baraabar aur
zameen ke bharao ke baraabar
aur har is chez ke bharao ke
baraabar jo tu chaahe, Aye Allah!
Mujhe barf, olay aur thande
paani se paak karde. Jis tarah
safed kapda mail kuchail se saaf
kiya jata hai.

اَللّٰهُمَّ! اِنِّیْ اَسْئَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ
وَحُبَّ الْمَسْكِیْنِ، وَ اَنْ تَغْفِرَ لِيْ وَتَرْحَمَنِيْ، وَاِذَا اَرَدْتَ
فِتْنَةً فِیْ قَوْمٍ فَتَوَفَّنِيْ غَیْرَ مَفْتُوْنٍ، وَاَسْئَلُكَ حُبَّكَ مَنْ
يُّحِبُّكَ وَحُبَّ عَمَلٍ یُّقَرِّبُ اِلَیْ حُبِّكَ.

(Muslim: H476-478)

Gunaaho'n ka nateeja choo'nke aag hai, is liye barf, olo'n aur thande
paaniyo'n se gunaah dhulwaane ki dua ki jaa rahi hai. Wallahu A'alam
(ع ٧)

Allahumma lakal hamdu mil as samaawaati wamil-al-arzi wamil-a maa
shita min shai-im ba'adu Allahumma tahhirni bith-thaliy wal baradi wal
maa-il baaridi, Allahumma tahhirni minaz zunubi wal khataya kama
younaqqath-thaubul abyazu minal wasakhi.

Tambeeh: Bohot se logo'n ko qaume ka ilm nahi ke ye kya hai. Waazeh
ho ke ruku ke baad itminaan seedha khade rehne ko qauma kehte
hain. Rasool Allah ﷺ ruku se sar utha kar seedhe khade rehte aur bade
itminaan se qaume ki dua padhte the.

Syedna Baraa رضي الله عنه riwayat hai ke Rasool Allah ﷺ ka ruku, sajda, 2 sajdo'n ke darmiyan baithna aur ruku se (uth kar qauma mein) khada hona baraabar hota tha siwae qiyaam aur tassahhud baithne ke. (Ye charo'n (4) cheeze'n: Ruku, Sajda, Jalsa aur Qauma Tawaalat mein taqreeban baraabar hoti thee'n). (Bukhari: H792; Muslim: H471)

Baaz auqaat Aap ﷺ ka qauma bohot lamba hota tha. Anas رضي الله عنه farmate hain ke Nabi-e-Akram ﷺ is qadr lamba qauma karte ke ham kehte ke aap bhool gae hain. (Muslim: H473) ¹⁷⁰

Sajde Ke Ahkaam

Abu Huraira رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya:

Jab tum mein se koi sajda kare to oun'th ki tarah na baithe balke apne dono haath ghuthno'n se pehle rakhe.

إِذَا سَجَدَ أَحَدُكُمْ فَلَا يَبْرُكْ كَمَا يَبْرُكُ الْبَعِيرُ
وَلْيَضَعْ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ.

(Abu Dawood: H840)

Imam Nawavi aur Imam Zarqaani ne iski sanad ko Jaiyyid kaha.

Syedna Ibne Umar رضي الله عنه ki (darj-e-zail) hadees is par shahid hai: Nafe رضي الله عنه riwayat karte hain ke Syedna Ibne Umar رضي الله عنه apne haath ghutno'n se pehle rakhte aur farmate ke "Rasool Allah ﷺ aisa hi karte the". (Saheeh Ibne Khuzaima: H627 [Sanad Hasan], Al Mustadrak-lil-Haakim: V1 P226 H821) Imam Haakim, Zahbi aur Ibne Khuzaima ne ise Saheeh kaha hai.

Ghutno'n se pehle haath rakhne ko Imam Auzaai, Imam Maalik, Imam Ahmad bin Hambal aur Shaikh Ahmad Shakir رحمتهما الله waghairahum ne ikhtiyaar kiya hai. Ibne Abu Dawood ne kaha: "Mera rujhaan hadees

¹⁷⁰ Magar afsos ke aaj musalman qauma lamba karna to dar-kinar, peeth seedhi karna bhi gawara nahi karte. Fauran sajda karne ki koshish karte hain "Ye naada'n gir gae sajde mein jab waqt aaya" Allah ham sabko hidaayat de. Ameen (ع)

Syedna Ibne Umar ؓ ki taraf hai kyoumke is baare mein Sahaba ؓ aur Taabaeen ؓ se bohot si riwayat hain.

✽ Sajde mein Peshani aur naak zameen par tikaae'n. (Bukhari: H812; Muslim: H490)

✽ Sajde mein dono haath kandho'n ke baraabar rakhe'n. (Abu Dawood: H734 [Hadees Saheeh]) Imam Ibne Khuzaima ne (H640) mein aur Tirmizi ne (H70) mein ise Saheeh kaha hai.

✽ Sajde mein donon haath kaano'n ke baraabar rakhna bhi durust hai. (Abu Dawood: H726 [Sanad Saheeh]) Imam Ibne Hibban ne (Al Mawarid: H485) mein ise Saheeh kaha hai. Nez Imam Tirmizi ne bhi isi mafhoom ki riwayat: (H271) ko Saheeh kaha hai

✽ Sajde mein dono hatheliya'n aur dono ghutne zameen par khoob tikaae'n. (Abu Dawood: H859 [Sanad Hasan]) Imam Ibne Khuzaiman ne ise Saheeh kaha hai.

✽ Nabi-e-Akram ؐ ne farmaya: "Us shakhs ki namaz nahi jiski naak peshani ki tarah zameen par nahi lagti". (Sunan Daraqutni: V1 P348 H2 [Sanad Hasan]) Imam Haakim ne (Al Mustadrak: V1 P270) mein aur Ibne Jauzi ne ise Saheeh kaha hai.

✽ Paoun ki ungliyo'n ki sire qible ki taraf mude hue rakhe'n. (Bukhari: H828; Nasai: H1159; Saheeh ibne Khuzaima: H689) Dono qadam bhi khade rakhe'n. (Muslim: H486)

✽ Ediyo'n ko milaae'n. (Sunan-al-Kubra lil Bayhaqi: V2 P116 H2719) Imam Ibne Khuzaima ne (H654 [Sanad Hasan]). Haakim ne (Al Mustadrak: V1 P228) mein aur Zahbi ne ise Saheeh kaha hai.

✽ Sajde mein seena, peeth aur raane'n zameen se oonchi rakhe'n. Peeth ko raano'n se aur raano'n ko pindliyo'n se judaa rakhe'n aur dono raane'n bhi ek-dosre se alag alag rakhe'n. (Abu Dawood: H730 [Sanad Saheeh] H734 [Hadees Saheeh]; Tirmizi: H304) Imam Tirmizi aur Ibne Khuzaima ne ise Saheeh kaha hai.

❁ Sajde mein kohniyaa’n naa to zameen par tikaee’n aur naa karwato’n se milaa’en (balke zameen se oonchi, karwato’n se alag, kushaada rakhe’n). (Bukhari: H828)

❁ Sajde ki haalat mein Nabi-e-Akram ﷺ apne baazuo’n ko zameen par nahi lagaate the, balke unhe’n uthaa kar rakhte aur pehluo’n se door rakhte. Yahaa’n tak ke pichi jaanib se dono baghlo’n ki safedi nazar aati thi. (Bukhari: H807; Muslim: H497)

❁ Rasool Allah ﷺ farmate hain: “Mujhe hukm diya gay hai ke main 7 haddiyo’n par sajda karoo’n. Peshani, dono haatho’n, dono ghutno’n aur dono qadmo’n ke panjo’n par aur ye ka ham (namaz mein) apne kapdo’n aur baalo’n ko ekattha naa kare’n”. (Bukhari: H809, H812; Muslim: H490)

Har musalman bahen bhai ke liye zaroori hai ke wo sajde mein in 7 aazaaa ko khoob acchi tarah (mukammil taur par) zameen par tikaa kar rakhe aur itminaan se sajda kare.

Aurate’n Baazu Naa Bichaae’n:

Bohot si aurate’n sajda mein bazu bichaa leti hain, aur pet ko raano’n si mila kar rakhti hain aur dono qadmo’n ko bhi zameen par khada nahi kartee’n. Waazeh ho ke ye tariqa Rasool Allah ﷺ ke farman aur sunnat ke khilaaf hai, suniey! Rasool Allah ﷺ farmate hain: “Tum mein se koi (mard yaa aurat) apne bazu apne baazu sajde mein is tarah na bichae jis tarah kutta bichata hai”. (Bukhari: H822; Muslim: H493)

Nabi-e-Akram ﷺ ke is farman se saaf a’aya’n hai ke namazi (mard yaa aurat) ko apne dono haath zameen par rakh kar dono kohniya’n (yani baazu) zameen se utha kar rakhne chaahiye nez peth bhi raano’n se juda rahe aur seena bhi zameen se oucha ho.

Meri muazziz musalman behno’n! apne pyaare Rasool Allah ﷺ ke irshad ke mutaabiq namaz padho. Aap musalman mardo’n aur aurato’n ko yaksaa’n irshad farmate hain: “Sajde mein apne dono

haath zameen par rakh aur apni dono kohniya'n buland kar". (Muslim: H494) ¹⁷¹

Rasool Allah ﷺ jab sajda karte to agar bakri ka bacha haatho'n (baaho'n) ke neeche se guzarna chahta to guzar sakta tha. (Muslim: As Salah: H496)

Sajda: Qurb-e-Ilaahi Kaa Baais:

Syedna Abu Huraira ؓ karte hain ke Rasool Allah ﷺ ne farmaya: "Beshak banda sajda ki haalat mein apne Rabb se bohot nazdeek hota hai. Pas (sajde mein) bohot dua karo". (Muslim: H482) ¹⁷²

Allah Ta'ala to bande se har haal mein nazdeek hota hai, lekin sajde ki haalat mein banda iske bohot nazdeek hojata hai. Yehi wajah hai ke Nabi-e-Rahmat ﷺ sajde mein badi aajizi aur ikhlaas se dua'e'n maangte the.

¹⁷¹ Baaz log ye fuzool uzr pesh karte hain ke is tarah sajde mein aurat ki chaati zameen se buland ho jaati hai jo be-pardagi hai. Halaa'nke Rasool Allah (s) ne aurat ke liye odhni laazim qaraar di hai. Ye odhni dauran-e-sajda mein bhi parde ka taqaaza poora karti hai. Phir aaj ki koi khatoon sahabiyaat ki ghaerat aur sharam-o-hayaa ko nahi pohonch sakti. Jab unho'n ne hamesha sunnat ke mutaabiq namaz adaa ki to aajki khatoon ko bhi unhi ki raah ikhtiyaar karni chaahiye. (ع ج)

¹⁷² Isse maaloom hua ke namaz bande ko Allah se milaa deti hai. Jaha'n tak sajde mein dua maangne ka taalluq hai to iska mohtaata tariqa ye hai ke farz namaz mein wohi dua'ae'n maangi jaa'e'n jo sajde ke mutaalliq maqbool ahadees mein waarid hui hain aur agar sunnate'n yaa nawaafil adaa kiye jaa rahe hain to deegar Masnoon dua'e'n bhi maangi jaa sakti hain aur agar koi shakhs namaz ke baghair sirf sajda kar raha hai to jo chaahe dua maange, khuwa Arbi zaban mein yaa apni zaban mein. Wallahu A'alam (ع ج)

Rasool Allah ﷺ aam taur par zameen par sajda karte the is liye ke Masjid an Nabawi mein farsh na tha.

Sahaba Ikraam ؓ sakht garmi mein namaz adaa karte aur zameen ki garmi ki wajah-e-agar wo zameen par peshani na rakh sakte to sajda ki jagah par kapda rakh lete aur is par sajda karte. (Muslim: H620)

Ramzaaul Mubaarak ki 21 raat thee. Baarish barsi aur masjid ki chhat tapak padi aur Aap ﷺ ne keechad mein sajda kiya. Aap ﷺ ki peshani aur naak par keechad ka nishan tha. (Bukhari: H813; Muslim: H1167)

Ek dafa Aap ﷺ ne badi chataai par namaz adaa ki jo ziyada arsaa padi rehne se siyaah ho gai thee. (Bukhari: H380; Muslim: H658)

Sajda: Jannat Mein Daakhile Kaa Baais Hai:

Rasool Allah ﷺ farmate hain: “Jab Adam ka (momin) beta sajde ki ayat padhta hai, phir (padhne aur sunne waala) sajda karta hai to shaitan rota hua ek (1) taraf ho kar kehta hai: Haae meri halaakat, tabaahi aur barbaadi! Adam ke bete ko sajde ka hukm diya gaya. Usne sajda kiya, lehaza uske liye bahisht hai aur mujhe sajde ka hukm diya gaya. Maine nafarmani ki, chunache mere liye aag hai”. (Muslim: H81)

Lamba Sajda Karna:

Aam taur par Rasool Allah ﷺ ka sajda ruku ke baraabar lamba hota tha. Kabhi kabhi kisi aarze ki bina par ziyada lamba karte. Ek dafa Aap ﷺ Zohar yaa Asr ki namaz mein Syedna Hasan ؓ yaa Hussain ؓ ko uthae hue tashreef laae. Aap namaz ki imaamat ke liye aage badhe aur unhe’n apne qadm mubaarak ke qareeb bitha liya. Phir Aap ﷺ ne namaz shuru ki aur lamba sajda kiya.

Jab Aap ﷺ ne namaz khatam ki to logo’n ne arz kiya: “Aye Allah ke Rasool ﷺ! Aap ne is namaz mein 1 sajda bohot lamba kiya, yaha’n tak ke hame’n khayaal guzra ke koi waqea’a ru-numaa ho gaya hai. Ya phir wahee naazil ho rahi hai”.

Aap ﷺ ne farmaya: “Aisi koi baat nahi thee, bas mera beta meri kamar par sawaar ho gaya to maine ye baat pasand na ki ke sajda se jaldi sar utha kar ise pareshani mein muftala karu’n”. (Nasai: H1142 [Sanad Saheeh]) Imam Haakim ne (Al Mustadrak: V3 P626-627) mein aur Zahbi ne ise Saheeh kaha hai.

Kasrat-e-Sujood: Bahisht Mein Rasool Allah ﷺ Ki Rafaaqat Ka Baais:

Rabia bin Kaab ؓ karte hain ke main Rasool Allah ﷺ ki khidmat mein raat guzarta tha. Aap ﷺ ke liye wazoo ka paani aur Aap ﷺ ki (deegar) zaruriyat (miswaak waghaira) rakhta tha.

(1 raat khush hokar) Aap ﷺ ne mujhse farmaya: “(Kuch deen-o-duniya ki bhalai) Maang (mujhse dua karwa)”

Main ne kaha: “Bahisht mein Aap ﷺ ki rafaaqat chahta hu’n”.

Aap ﷺ ne farmaya: “Iske alaawa koi aur cheez?”

Main ne kaha: “Bas yehi!”

Phir Aap ﷺ ne farmaya: “Pas apni zaat ke liye sajdo’n ki kasrat se meri madad kar”. (Muslim: H489) Is hadees se maaloom hua ke zinda buzurgo'n se mulaqaat ke dauran unse dua karwana jaaez hai.

Note: Is hadees mein ye kahee’n nahi hai ke main choonke kul-makhloq ka haajat rawaa aur mushkil kusha hu’n. Lehaza mujhse har qism ki ghaibi madad maanga karo. Iske bar-aks Nabi-e-Akram ﷺ janaab Rabia ؓ se madad maang rahe hain. (ع ر)

Jis tarah ma’alij mareez ko kahe ke husool-e-shifa ke liye main tere liye koshish karta hu’n aur tu meri hidayaat ke mutaabiqa dawaai aur parhez karne ke saath meri madad kar. Isi tarah Aap ﷺ ne Rabia’a ؓ ko farmaya ke main tere husool mada’a ke liye dua se koshish karta hu’n aur tu sajdo’n ki kasrat ke saath meri koshish mein meri madad kar. Isi tarah tujhe bahisht mein meri rafaaqat haasil hogi.

Saubaan ﷺ ne Rasool Allah ﷺ se jannat mein le jaane wala amal poocha to Aap ﷺ ne farmaya: “Allah ke liye (pure khuloos-o-huzoor ke saath) sajdo’n ki kasrat laazim kar, pas tere har sajde ke badle Allah Ta’ala tera darja buland karega aur uske sabab se gunaah (bhi) mitaega”. (Muslim: H488)

Sajde Ki Duae’n:

✽ Rasool Allah ﷺ ne farmaya: “Khabardar! main ruku aur sajde mein Quran-e-Hakeem padhne se manaa kiya gaya hu’n. Chunache, tum ruku mein apne Rabb ki azmat bayaan karo aur sajde mein khoob dua mango, tumhari dua qubooliyat ke layaq hogi”. (Muslim: H479)

✽ Syedna Huzaifa رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ sajde mein (ye dua) padhte:

Mera Buland Parwardigaar (har aeb se) paak hai.

سُبْحَانَ رَبِّيَ الْأَعْلَى.

(Muslim: H772)

Subhaana Rabbiyal Aa’laa.

Mera Buland Parwardigaar Paak Hai, Main Iski Taareef Karta Hu’n.

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ.

(Abu Dawood: H870 [Hadees Saheeh] Ibne Hibban ne ise Saheeh kaha hai)

Subhaana Rabbiyal Aa’laa wabi Hamdihi.

✽ Syeda Ammi Ayesha رضي الله عنها riwayat karti hain ke Rasool Allah ﷺ apne ruku aur sajde mein kasrat se ye dua padhte the:

Aye hamare parwardigaar Allah! Tu (har aeb se) Paak Hai, Ham Teri Taareef Aur Paaki Bayaan Karte Hain. Aye Allah! Mujhe Bakhsh De.

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي.

(Bukhari: H794; Muslim: H484)

Subhanaka Allahumma Rabbana Wa Bihamdika Allahummagh Firli.

✽ Syeda Ayesha ؓ kehti hain ke Rasool Allah ﷺ apne ruku aur sajde mein (ye) kehte the:

Farishto'n Aur Rooh (Jibraeel) Ka Parwardigar Nihaayat Hi Paak Hai.

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ.

(Muslim: H487)

Subbuhun Quddusun Rabbul Malaaikeeti war Roohi.

✽ Abu Huraira ؓ riwayat karte hain ke Rasool Allah ﷺ apne sajde mein (ye) kehte the:

Aye Allah! Mere Chote Aur Bade, Pehle Aur Pichle, Zaahir Aur Poshida, Tamaam Gunaah Bakhsh De.

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّةً وَجَلَّةً وَأَوَّلَهُ وَآخِرَهُ وَعَلَا نِيَّتَهُ وَسِرَّهُ.

(Muslim: H483)

Allahumagh Firli Zambi Kullahu Diqqahu Wa Jillahu Wa Awwalahu Wa Aakhirahu Wa Aa'laaniyatahu Wa Sirrahu

Aye Allah! Teri Hi Pakeezgi Aur Taareef Hai. Tere Siwa Koi (Saccha) Maabood Nahi Hai.

سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ.

(Muslim: H485)

Subhanaka Wa Bi Hamdika Laa Ilaaha Illaa Anta.

✽ Rasool Allah ﷺ sajde mein farmate:

Aye Allah! Mere Dil, Meri Basaarat Aur Samaa-at Ko (Imaan Ke Noor Se) Munawwar Farma, Mere Daa'e'n Baa'e'n, Oopar Neeche, Saamne Aur Peeche (har Taraf) Noor Phaelade Aur Meri (Hidaayat ki) Raushni Ko Badhaade.

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي بَصَرِي نُورًا وَفِي سَمْعِي نُورًا وَعَنْ يَمِينِي نُورًا وَعَنْ يَسَارِي نُورًا وَفَوْقِي نُورًا وَتَحْتِي نُورًا وَآمَامِي نُورًا وَخَلْفِي نُورًا وَعَظْمِي نُورًا.

(Muslim: H(181)-763)

Allahumma Aj-a'al Fee Qalbi Noorau'n Wafee Basari Noorau'n Wafee Samaee Noorau'n Wa-a'a'n (وَعَنْ) Yameeni Noorau'n Wa-a'a'n Yasaari

Noorau'n Wafee Fauqi Noorau'n Wa Tahtee Noorau'n Wa Amaami
Noorau'n Wa Khalfi Noorau'n Wa A'azzim-lee Noora.

❁ Rasool Allah ﷺ sajde mein farmate:

Aye Allah Main Teri Razamandi
Ke zariye Tere Ghusse Se, Teri
A'afiyat Ke Zariye Teri Saza Se
Aur Tere Rahmat Ke Zariye Tere
Azaab se Panaah Chahta Hu'n.
Main Teri Taareef Shumaar Nahi
Karsakta. Tu Waisa Hi Hai, Jis
Tarah Toone Apni Taareef Khud
Farmaai Hai.

اَللّٰهُمَّ اَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ وَ بِمُعَافَاتِكَ مِنْ
عُقُوْبَتِكَ وَاَعُوْذُ بِكَ مِنْكَ لَا اُحِصِيْ ثَنَاءً عَلَيْكَ
اَنْتَ كَمَا اَشْهَدُ اَنْ لَا اُشْرِكُ بِكَ شَيْئًا

(Muslim: H486)

Allahumma Inni A'oozu Birizaaka Min Sakhatika wabee Mua'afaatika
Min Uqoobatika wa A'oozu bika Minka Laa Uhsee Thanaa-an A'alaika
Anta Kamaa Athnaita Aa'laa Nafsika

❁ Ali bin Abi Taalib ؓ bayaan karte hain ke Rasool Allah ﷺ jab sajde
mein jaate to ye dua padhte:

Aye Allah Tere Liye Maine Sajda
Kiya. Main Tujh Par Imaan Laaya.
Main Tera Farmabardaar Hua.
Mere Cehre ne-us-Zaat Ko Sajda
Kiya Jisne Use Paeda Kiya. Uski
Acchi Soorat Banaai. Uske Kaan
aur Aankh Ko Khola. Behtareen
Takhleeq Karne Waala Allah,
Badaa Hi Baa Barkat Hai.

اَللّٰهُمَّ لَكَ سَجَدْتُ وَبِكَ اٰمَنْتُ وَلَكَ اِسْلَمْتُ.
سَجَدَ وَجْهِيْ لِلَّذِيْ خَلَقَهُ وَصُوْرَهُ وَشَقَّ سِنْعَهُ
وَبَصَرَهُ تَبَارَكَ اللهُ اَحْسَنُ الْخَالِقِيْنَ

(Muslim: H771)

Allahumma Laka Sajadt-tu wabika Aamantu wa Laka Aslamtu Sajada
Wajhiya Lillazi Khalaqahu wa Sauwwarahu wa Shaqqa Sama'ahu wa
Basarahu Tabarakallahu Ahsanul Khaliqeen.

❁ Rasool Allah ﷺ ne Namaz-e-Isha mein sajde ki ayat tilaawat ki to

sajda kiya. (Bukhari: H1078)

❁ Sajda-e-Tilaawat waajib nahi. Zaid bin Saabit ؓ farmate hain ke maine Nabi-e-Akram ﷺ ke saamne Surah Najam tilawat ki to Aap ﷺ ne sajda-e-tilawat nahi kiya. (Bukhari: H1072-1073; Muslim: H577)

Darmiyaani Jalsa (2 Sajdo'n Ke Darmiyan Baithna):

Abu Humaid Saadi ؓ ki riwayat hai: "Rasool Allah ﷺ sajde se apna sar uthate aur apna baaya'n paao'n modte (bichate) phir is par baith'te aur seedhe hote yaha'n tak ke har haddi apne thikane par aajati (pehle sajde se sar utha kar nihayat araam-o-itminaan se baith jaate aur duae'n jo aage aati hain padh kar) phir (doosra) sajda karte". (Tirmizi: H304 [Sanad Saheeh]) Imam Nawawi ne Al Majmua: V3 P407 mein aur Tirmizi ne ise Saheeh kaha hai.

Aap ﷺ ka maamool tha ke baithte waqt apna daya'n paao'n khada kar lete. (Bukhari: H828)

Aur dono paao'n ki ungliyaa'n qibla-rukh karte. (Nasai: H1159 [Sanad Saheeh]) Imam Ibne Khuzaima ne H689 mein ise Abu Humaid ؓ se Hasan Lizaata Sanad ke saath riwayat kiya hai aur Imam Ibne Hibban ne ise Saheeh kaha hai. Nez dekhiye: (Bukhari: H282)

Aur kabhi kabhi Aap ﷺ apne qadmo'n aur apni ediyo'n par baithte. (Muslim: H536)

Nabi-e-Akram ﷺ khud bade itminaan se jalse mein baithte. Alaawa azeen naa baithne waale ki namaz ki nafi farmai. Lekin afsos ke aam logo'n ko jalse ka pata hi nahi, ke wo kya hai. Jalsa namaz mein farz hai aur isme tamaaniyat bhi farz hai. Nabi-e-Akram ﷺ ka jalsa sajde ke baraabar hota tha. (Bukhari: H820; Muslim: H471)

Kabhi kabhi ziyaada (der tak) baithte, yahaa'n tak ke baaz log kehte ke Aap (doosra sajda karna) bhool gae. (Bukhari: H821; Muslim: H472-473)

Jalse Ki Masnoon Duae'n:

Syedna Ibne Abbas رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ dono sajdo'n ke darmiyan (ye) padhte:

Aye Allah! Mujhe Bakhsh De, اللَّهُمَّ اغْبِرِّيْ وَارْحَمِيْ وَعَافِيْ وَارْزُقِيْ.
Mujh Par Rahem Farma, Mujhe
Hidayat De, Mujhe Aafiyat Se
Rakh aur Mujhe Rozi A'ata Kar.
(Abu Dawood: H850; Tirmizi: H284)

Allahummagh Firliwar Hamni wa A'afinee Wahdini war Zuqni.

Syedna Huzaifa رضي الله عنه bayaan karte hain, Rasool Allah ﷺ dono sajdo'n ke darmiyan padha karte the:

Aye Mere Rabb Mujhe Maaf رَبِّ اغْفِرْ لِيْ، رَبِّ اغْفِرْ لِيْ.
Farma, Aye Mere Rabb Mujhe
Maaf Farma.
(Abu Dawood: H874 [Saheeh]; Ibne Majah: H897)

Imam Haakim ne (Al Mustadrak: V1 P271) mein aur Zahbi ne ise Saheeh kaha hai. Sabeqa dua se ye dua padhna behtar hai

Rabbigh FirliRabbigh Firlee.

Doosra Sajda:

Jab aap poore itminaan se jalse ke faraez se faarigh hu'n to phir doosra sajda kare'n aur pehle sajde ki tarah is mein bhi bade khushoo aur khuzoo aur kaamil itminaan se dua'e'n padhe'n aur phir uthee'n.

Jalsa-e-Isteraahat:

Doosra sajda kar lene ke baad 1 rakat poori ho chuki hai. Ab doosri rakat ke liye aap ko uthana hai lekin uthne se pehle jalsa-e-isteraahat mein zara baith kar uthe'n iski soorat ye hai.

Rasool Allah ﷺ Allahu Akbar kehte hue (doosre sajde) se uthte aur apna baaya'n paao'n modte hue (bichate aur) is par baithte hatta ke har haddi apni jagah pohonch jaati, phir (doosri rakat ke liye) khade hote. (Abu Dawood: H730 [Sanad Saheeh]; Tirmizi: H304; Ibne Majah: H1061). Imam

Nawavi ne (Al Majmua: V3 P443) mein Tirmizi aur Ibnul Qaiyyim ne ise Saheeh kaha hai.

Rasool Allah ﷺ apni namaz ki taaq (pehli aur teesri) rakat ke baad khade hone se qabl seedhe baithte the. (Bukhari: 823)

Jalsa-e-Isteraahat se uthte waqt dono haath zameen par tek kar uthe'n. (Bukhari: H824)

Doosri Rakat:

Rasool Allah ﷺ jab doosri rakat ke liye khade hote to Surah Fatiha ki qirat shuru kar dete aur sakta nahi karte the. (Muslim: H599)

Pehla Tasshahud:

Ise qaaeda oola bhi kehte hain, doosri rakat ke baad (doosre sajde se uthkar) baaya'n paao'n bichaa kar is par baith jaae'n aur daaya'n paao'n khada rakhe'n. (Bukhari: H827-828)

Daaya'n haath apne daae'n ghutne aur baaya'n haath baae'n ghutne par rakhe'n. (Muslim: H579)

Syedna Abdullah bin Zubair ؓ ki rwiayat mein hai:

Rasool Allah ﷺ jab namaz mein baith kar dua (tasshahud, durood waghaira) padhte to apna dayaa'n haath apni daae'n raan aur baayaa'n haath baae'n raan par rakhte.

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَعَدَ
يَدْعُو وَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى، وَيَدَهُ
الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى.
(Muslim: H(113)-579)

Maaloom hua ke namazi ko rukhsat hai, chaahe dono haath ghutno'n par rakhe, chaahe raano'n par.

Ab aap qaaeda oola mein tasshud padhe'n. Syedna Abdullah bin Masood ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "Pas jab tum namaz mein (qaaede ke liye) baitho to ye padho"

(Meri Saari) Qauli Badani aur Maali Ibaadat Sirf Allah Ke liye Khaas Hai. Aye Nabi Aap par Allah Ta'ala Ki Rahmat, Salamati aur Barkate'n Ho'n aur Ham par aur Allah ke (Doosre) Nek Bando'n par (bhi) Salaamati ho, Main Gawaahi Deta Hu'n ke Allah Ke Siwa Koi (Saccha) Maabood Nahi Hai aur Main Gawaahi Deta Ho Ke Muhammad ﷺ Allah Ke Bande Aur Rasool Hain.

أَتَجِيبَاتُ لِلَّهِ وَالصَّلَاةِ وَالطَّيِّبَاتِ أَسْلَامٌ عَلَيْكَ
 أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَلَسْلَامُ عَلَيْنَا
 وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
 وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

(Bukhari: H831; Muslim: H402)

Attahiyyatu Lillahi was Salawatu wat Tayyabaatu, Assalamu A'alaika Ayyuhan Nabiyyu wa Rahmatullahi wa Barakatuhu, Assalamu a'alaina wa A'ala Ibaadilla his Saaliheen, Ashadu allaa Ilaaha Illallahu, wa Ashadu Anna Muhammadan A'abduhu wa Rasuluhu.

In kalimaat 'الطَّيِّبَاتِ.....عَلَيْنَا' ke padhne se har nek bande ko, khwah wo zameen par ho yaa asmaan mein, namazi ka salam pohonch jaata hai. (Bukhari: H831; Muslim: H402) ¹⁷³

Rasool Allah ﷺ darmiyaani tasshahud mein, tasshahud se farig ho kar khade ho jaate the. (Musnad Ahmad: V1 P459 [Sanad Hasan]) Imam Ibne Khuzaima ne (H708) mein ise Saheeh kaha hai.

Lehaza darmiyani tasshahud mein sirf tasshahud bhi kaafi hai. ¹⁷⁴

¹⁷³ Musalman mazkoora alfaaz-e-tasshahud Nabi-e-Akram (s) ka hukm samajh kar padhte hain. Sahaba Ikraam ﷺ ke zamaane se lekar aaj tak tamaam saheeh-ul-aqida musalman ise padhte hain aur kisi ka ye khayal bhi nahi hota ke Aap (s) haazir-o-naazir hain. Lehaza mazkoora alfaaz-e-tasshahud أَيُّهَا النَّبِيُّ se shirkiya aqeede (Aap (s) ke aalim-ul-ghaib yaa haazir-o-naazir hone) ki qatan taa'eed nahi hoti. Alhamdulillah (ع ر)

Agar koi shakhs tasshahud ke baad dua karna chaahe to bhi jaez hai.

Nabi-e-Akram ﷺ ne farmaya: “Jab tum 2 rakat par baitho to At-Tahiyyat ke baad jo dua ziyaada pasand ho wo karo”. (Nasai: H1164 [Sanad Saheeh]) Imam Ibne Khuzaima ne H720 mein ise Saheeh kaha hai.

Aur dua se pehle durood padhan chaahiye. Rasool Allah ﷺ ne suna, ek (1) aadmi namaz mein dua kar raha tha. Aap ﷺ ne farmaya: “Usne jadi ki, namaz mein pehle Allah ki taareef karo, phir Nabi-e-Akram ﷺ par durood bhejo, phir dua karo”. (Abu Dawood: H1481 [Sanad Hasan]) Ise Ibne Khuzaima ne (H709-710), Ibne Hibban ne (Al Mawaarid: H510), Haakim ne (V1 P230) mein aur Zahbi ne Saheeh kaha hai.

Lehaza darmiyan tasshahud mein, tasshahud ke baad durood aur dua bhi ki jaa sakti hai.

Masla Rafa’a-e-Sabbaaba:

Tasshahud mein ungli ka uthana Rasool Allah ﷺ ki badi baabarkat aur Azmat wali sunnat hai. Iska suboot Sunnat-e-Rasool ﷺ se mulaahaza farmae’n:

Syedna Ibne Umar رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ jab namaz (ke qaaede) mein baithte to apne dono haath apne dono ghutno’n par rakhte aur daahini ungli, jo anghote ke nazdeek hai, uthaa lete, pas iske saath dua maang lete. (Muslim: H580) “Pas iske saath dua maangte”.¹⁷⁵

¹⁷⁴ Taaham pehle tasshahud mein durood shareef padhna bhi jaez, balke mustahab hai. Tafseel ke liye mulaahaza ho Tafseer Ahsan-ul-Bayaan: Surah Al Ahzab: Ayat 56 ka haashiya; Sifat Salaat un Nabi (s) lil Albani: P45 (ج ع)

¹⁷⁵ Iska saheeh mafhoom ye hai ke angusht-e-shahaadat ke saath ishaara farmate, jis tarah ke baad mein aane waali riwayat mein iski wazahat aur tasreeh maujood hai. Wallahu A’alam (ج ع)

Syedna Abdullah bin Zubair ﷺ riwayat karte hain ke Rasool Allah ﷺ jab (namaz mein) tassha-hud padhne baithte to apna daya'n haath daae'n aur baaya'n haath baae'n raan par rakhte aur shaadat ki ungli ke saath ishara karte aur apna anghuta apni darmiyani ungli par rakhte. (Muslim: H579)

Nabi-e-Akram ﷺ daae'n haath ki tamaam ungliyaa'n band kar lete, anghote ke saath waali ungli se ishaara karte. (Muslim: H(116)-580)

Wael bin Hujr ﷺ farmate hain ke Rasool Allah ﷺ ne ungli uthaai aur Aap ise hilaate the. (Abu Dawood: H726 [Sanad Saheeh]) ¹⁷⁶

Wael bin Hujr ﷺ farmate hain ke Rasool Allah ﷺ ungli uthai aur ise hilate the. (Nasai: Al-Iftitaah H889 [Sanad Saheeh]) Ise Imam Ibne Hibban ne Al Mawaarid: H485 mein aur Ibne Khuzaima H714 mein ise Saheeh kaha hai. Shaikh Albani ﷺ farmate hain ke ungli ko harkat naa dene waali riwayat shaaz yaa munkar hai. Lehaza ise hadees-e-Wael ﷺ ke muqaable mein laana jaez nahi hai. (Muallif) Jabke baaz deegar ulama ne harkat waali riwayat ko shaaz qaraar diya hai. Dekhiye (Al Bashaarah Fee Shuzooz Tehreek Al Asbah Fit Tasshahud Wa Suboot-al-Ishaara: P72) Is masle mein Shaikh Albani ﷺ ki tehqeeq hi raajeh hai.

Sirf (Laa Ilaaha Illallahu) kehne par ungli uthana aur kehne ke baad rakh dena kisi riwayat se saabit nahi hai.

Tasshahud mein shahaadat ki ungli mein thoda sa kham hona chaahiye. (Abu Dawood: H991 [Sanad Hasan]) Imam Ibne Khuzaima ne H716 mein aur Ibne Hibban ne Al Mawaarid: H499 mein ise Saheeh kaha hai.

Qaaida-e-tasshahud se teesri rakat ke liye khade ho'n to *Allahu Akbar* kehte hue uthe'n aur Raful Yadain kare'n. Syedna Ibne Umar ﷺ ki

¹⁷⁶ Imam Ibne Hibban ne (Al Mawaarid: H485) mein aur Ibne Khuzaima ne (H713-714) mein ise Saheeh kaha hai. Tasshahud mein daae'n haath se halqa banaane ki ye teesri masnoon kaefiyat hai. (ع ج)

riwayat mein hai ke jab Rasool Allah ﷺ 2 rakat padh kar khade hote to Allahu Akbar kehte aur dono haath uthaate. (Bukhari: H739)

Ab aap teesri aur chauthi rakat ba-dastoor padh kar baith jaaen.

Aakhri Qaaida (Tasshahud):

Is aakhri qaaede min Rasool Allah ﷺ you'n baithte the jaisa ke Abu Humaid Saadi رضي الله عنه bayaan karte hain ke "Jab wo sajda aata jiske baad salaam hai (jab aakhri rakat ka doosra sajda karke faarigh hote aur tasshahud ke liye baithte) to apna baaya'n paaon (daae'n pindli ke neeche se baahar) nikaalte aur apni baae'n jaanib ke koolhe par baithte". (Abu Dawood: H730 [Sanad Saheeh]) ¹⁷⁷ Imam Ibne Hibban ne (Al Mawarid: H491) mein aur Imam Nawawi ne (Al Majmua: V3 P407) mein ise Saheeh kaha hai.

Baae'n jaanib kulhe par baithna Tawarruk kehlati hai. Ye Sunnat hai. Har musalman ko aakhri qaaede mein Tawarruk zarur karna chaahe. Kitne afsos ki baat hai ke hamari aurate'n to aakhri tassha-hud mein Tawarruk kare'n aur mard is sunnat Rasool ﷺ se mehroom rahe'n.

Nabi-e-Akram ﷺ ne-us-shakhs ko manaa kiya jo tassha-hud ki haalat mein baae'n haath par tek lagae hue tha, Aap ﷺ ne farmaya: "Is tarah naa bait, kyonke (namaz mein) is tarah baithna in (yahoodiyo'n) ka tariqa hai, jinhe'n azaab diya jaata hai. (Abu Dawood: H994; Musnad Ahmad: V2 P116) Iski sanad hasan hai.

Jab aap is qaaede mein baithee'n to pehle Attahiyyat padhe'n jis tarah dusri rakat padh kar aapne qaaede mein padhi thee, aur rafae sabbaba (shahadat ki ungli uthaa kar ishaara) bhi kare'n. Attahiyyat khatam karke mundarja zel durood shareef padhe'n.

¹⁷⁷ Aakhri qaaede mein daaya'n paaon khada karke nasab karna mustahab hai. Dekhiye Bukhari: H828 aur kabhi kabhi ise bichaana bhi jaaez hai, dekhiye Muslim: H579 (ع ٥)

Ya Ilaahi Rahmat Farma Muhammad ﷺ aur Aale Muhammad par Jis Tarah Toone Rahmat Farmai Ibraheem ﷺ aur Aale Ibraheem Par Beshak To Taareef Waala Aur Buzurgi Waala Hai. Ya Ilaahi barkat Farma Muhammad ﷺ aur Aale Muhammad par Jis Tarah Toone barkat Farmai Ibraheem ﷺ aur Aale Ibraheem Par Beshak To Taareef Waala Aur Buzurgi Waala Hai.

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ، وَعَلَى آلِ اِبْرَاهِيْمَ، اِنَّكَ حَبِيْبٌ مَّجِيْدٌ.

اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ، وَعَلَى آلِ اِبْرَاهِيْمَ، اِنَّكَ حَبِيْبٌ مَّجِيْدٌ.

(Bukhari: H832; Muslim H589)

Allahumma Saulli A'ala Muhammadin wa Aa'laa Aali Muhammadin Kama Saullaita Aa'laa Ibraheema wa A'ala Aali Ibrahim Innaka Hameedum Majeed. Allahumma Baarik A'ala Muhammadin wa Aa'laa Aali Muhammadin Kama Baarakta Aa'laa Ibraheema wa A'ala Aali Ibrahim Innaka Hameedum Majeed

Ye duroob bhi padh sakte hain:

Aye Allah! Muhammad ﷺ Ki Biwiyo'n Aur Unki Aulad Par Rahmat Farma Jaisa Ke Toone Aale Ibrahim Par Rahmat Farmai Aur Muhammad ﷺ, Aur Unki Biwiyo'n Aur Unki Aulad Par Barkat Farma Jaisa Ke Toone Aale Ibrahim Par Barkat Farmai. Beshak Tu Taareef Waala Aur Buzurgi Waala Hai.

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى اَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ اِبْرَاهِيْمَ وَبَارَكْ عَلَى مُحَمَّدٍ وَعَلَى اَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ اِبْرَاهِيْمَ اِنَّكَ حَبِيْبٌ مَّجِيْدٌ.

(Bukhari: 3369; Muslim: 407)

Allahumma Saulli A'ala Muhammadin wa A'ala Azwajihi wa Zurriyatihi Kama Saullaita Aa'laa Aali Ibrahim wa Baarik Aa'laa Muhammadiyu'n

wa a’alaa Azwaajihi wa Zurriyyatihi Kama Baarakta A’ala Aali Ibrahima
Innaka Hameedum Majeed

Note: Kisi bhi saheeh riwayat mein durood shareef mein “Syedna” yaa “Maulaana” ka lafz maujood nahi hai. Rasool Allah ﷺ ne Sahaba Ikraam ﷺ ko jo durood sikhaya tha, jab is mein ye alfaaz nahi hain to hame’n bhi izaafa nahi karna chaahiye. Haafiz Ibne Hajar ﷺ farmate hain ke jo alfaaz Rasool Allah ﷺ se manqool hain unki paerawi raajeh hai. Imam Nawawi ﷺ farmate hain ke durood ka (masnoon) tariqa ye hai ke (Allahumma Saulli Aa’laa Muhammad wa Aa’laa Aali Muhammad...) ‘اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ’ ke alfaaz ke saath durood bheja jaae, jo “Syedna” ke lafz se khaali ho.

Syedna Abu Talha ﷺ riwayat karte hain ke ek (1) din Rasool Allah ﷺ Sahaba Ikraam ﷺ mein tashreef laae. Aap ke cehre par khushi ke asaar numaya’n the. Aap ne farmaya ke: “Mere paas jibraeel aaya aur isne kaha tera parwardigar farmata hai ke Aye Muhammad! Kya tujhe ye baat khush nahi karti ke teri ummat mein se jo shakhs tujh par ek (1) baar durood bhejta hai to main is par 10 baar rahmat bhejta hu’n aur teri ummat mein se jo shakhs tujh par 1 baar salaam bhejta hai to main is par 10 baar salaam bhejta hu’n”. (Nasai: H1296 [Sanad Hasan]) Imam Haakim ne (Al Mustadrak: V2 P420) mein aur Imam Zahbi ne ise Saheeh kaha hai.

Durood Ke Baad Ki Duae’n:

🕌 Syeda Ayesha ﷺ farmati hain ke Rasool Allah ﷺ namaz mein (aakhri qaeede mein) you’n dua farmate the:

Ya Ilaahi! Main Teri Panaah Mein
Aata Hu’n Azaab-e-Qabr Se Aur
Teri Panaah Mein Aata Hu’n
Dajjal Ke Fitne Se Aur Teri
Panaah Mein Aata hu’n Maut-o-
Hayaat Ke Fitne Se, Yaa Ilaahi

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ
مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ
الْمَخِيَا وَالْمَمَاتِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ
وَالْمَغْرَمِ.

Main Gunaah Se Aur Qarz Se Teri
Panaah Maangta Hu'n.

(Bukhari: H832; Muslim: H589)

Allahumma Inni A'oozu Bika Min Azaabil Qabri wa A'oozu Bika min
Fitnatil Maseehid Dajjal wa A'oozu bika min Fitnatil Mahya wal
Mamaati Allahumma Inni A'oozu Bika Minal Ma-thami wal Maghrami

Nabi-e-Akram ﷺ ne farmaya ke: "Tasshahud mein 4 cheezo'n se Allah
Ta'ala ki panaah zaroor talab karo".

Aye Allah! Main Jahannam Aur
Qabr Ke Azab Se, Maut-o-Hayaat
Ke Fitne aur Fitna Maseeh Dajjal
Ke Shar Se Teri Panaah Maangta
Hu'n.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ
عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ
فِتْنَةِ الْمَسِيحِ الدَّجَالِ.

(Muslim: H588)

Allahumma Inni A'oozu bika Min Azaabi Jahannama Wa Min Azaabil
Qabri wa Min Fitnatil Mahyaa wal Mamaati wa Min Sharri Fitnatil
Maseehid Dajjal

Nabi-e-Akram ﷺ ye dua Sahaba Ikraam ﷺ ko is tarah sikhate jaisa ke
unhe'n Quran ki Surah sikhate the. (Muslim: H590)

Lehaza ise zaroor padhna chaahiye.

❁ Syedna Abu Bakar Siddiq رضي الله عنه riwayat karte hain ke maine kaha: "Aye
Allah ke Rasool ﷺ! Namaz mein maangne ke liye mujhe (koi) dua
sikhaiey" (ke ise Attahiyyat aur Durood ke baad padha karu'n) to Aap
ﷺ ne farmaya: Tum padha karo:

Ya Ilaahi! Bilaa Shuba Maine Apni
Jaan Par Bohot Ziyada Zulm Kiya
Hai. Aur Tere Siwa Gunaaho'n Ko
Koi Nahi Bakhsh Sakta, Pas Apni
Janab Se Mujhe Bakhshde aur
Mujhpar Rahem Kar, Be Shak
Toohi Bakhshne Waala

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ
الدُّنُوبَ إِلَّا أَنْتَ فَأَعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ
وَإِزْهِبْ عَنِّي إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ.

(Bukhari: H834; Muslim: H2705)

Maherban Hai.

Allahumma Inni Zalamtu Nafsi Zulman Katheerau'n wala Yaghfiruzunooba Illa Anta Faghfirli Maghfiratam Min indika warhamni Innaka Antal Ghafoor-ur-Raheem.

❁ Syedna Ali bin Abi Taalib ﷺ riwayat karte hain ke Rasool Allah ﷺ tasshahud ke baad salam pherne se qabl ye dua padhte the:

Aye Allah! Tu Mere Agle Piche, اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ
Poshida aur Zaahir (Tamaam) وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي.
Gunaah Maaf Farma Aur Jo أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ.
Maine Ziyadati Ki Aur Wo
Gunaah Jo Tu Mujh Se Ziyada
Jaanta hai (Wo Bhi Muaf Farma)
Toohi (Apni Dargah-e-Izzat Mein)
Aage Karne Waala Aur (Apni
Baargah-e-Jalaal Se) Peeche
Karne Waala Hai. Sirf Toohi
(Saccha) Maabood Hai.

(Muslim: H771)

Allahummagh Firli Maa Qaddamtu wa Maa Akh-khartu wa Maa Asrartu
wa Maa Aa'lantu wa Maa Asraftu wa Maa Anta A'lamu Bihi Minni Antal
Muqaddimu wa Antal Muakh-khiru Laa Ilaaha Illa Anta

Namaz Ka Ikhtetaam:

Syedna Abdullah bin Masood ﷺ riwayat karte hain ke Rasool Allah ﷺ apne daae'n taraf salam pherte (to kehte): 'السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ' Assalamu A'laikum wa Rahmatullahi aur baae'n taraf salaam pherte to kehte: 'السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ' Assalamu A'laikum wa Rahmatullahi. (Abu Dawood: H996 [Saheeh]; Tirmizi: H295) Imam Tirmizi aur Ibne Hibban ne ise Saheeh kaha hai. Saheeh ibne Hibban mein dono jaanib ke liye Wa barakatuhu ka izaafa hai

Syedna Wael ibne Hajar ﷺ riwayat karte hain ke maine Rasool Allah ﷺ ke saath namaz padhi. Aap ﷺ jab daae'n taraf salam pherte to kehte:

‘وَبَرَكَاتُهُ’ Assalamu A’laikum wa Rahmatullahi wa Barakaatuhu aur baae’n taraf salam pherte to kehte Assalamu A’laikum wa Rahmatullahi ‘وَرَحْمَةُ اللَّهِ’ (yaan sirf daae’n taraf waale salam mein ‘وَبَرَكَاتُهُ’ wa Barakaatuhu ka izaafa karte). (Abu Dawood: H997 [Sanad Hasan]) Imam Nawavi ne (Al Majmua: V3 P479) mein aur Imam Haafiz Ibn Hajar ne (Baloogh-ul-Maraam: 316) mein ise Saheeh kaha hai

Chand Mazeed Ahkaam:

❁ Nabi-e-Akram ﷺ ne farmaya: “Namaz mein Saanp aur Bicchu ko maar daalo”. (Abu Dawood: H921 [Saheeh]) Imam Ibne Hibban ne (Al Mawaarid: H528) mein ise Saheeh kaha hai.

❁ Namaz mein bacche ko uthaane se namaz baatil nahi hoti.

Syedna Abu Qataada ؓ farmate hain ke maine Rasool Allah ﷺ ko is haalat mein namaz padhte hue dekha ke Abul Aa’s ؓ ki beti Umaama (Aap ﷺ ki nawaasi). Aap ke kandho’n par thee. Aap Sajda farmate to Omaama ko utaar dete aur jab sajde se faarigh hote to phir ise uthaa lete. (Bukhari: H516-5996; Muslim: H543)

❁ Nabi-e-Akram ﷺ ne farmaya: “Namaz mein idhar udhar dekhna, bande ki namaz mein shaitan ka hissa hai. Jise wo uchak leta hai”. (Bukhari: H751)

❁ Nabi-e-Akram ﷺ ne namaz mein pehlu par haath rakhne se manaa farmaya. (Bukhari: H1220; Muslim: H545)

❁ Nabi-e-Akram ﷺ ne farmaya: “Jab kisi ko namaz mein jamaai aae to ise hattal maqdood ro-ke. Kyounke-us-waqt shaitan mu’n mein daakhil hota hai”. (Muslim: Az Zohd: H2995)

❁ Ek riwayat mein hai: “(Jamaai ke waqt) haa, haa naa kaho. Isse shaitan khush hota hai”. (Bukhari: Bida-al-Khalq: H3289)

❁ Nabi-e-Akram ﷺ ne farmaya: “Logo’n ko haalat-e-namaz mein nighae’n asman ki taraf uthaane se baaz aajaana chaahiye. Warna unki

nigahe'n uchak lee jaaengee". (Muslim: H428-429)

❁ Syedna Saaeb ؑ ne Syedna Moawiya ؑ ke saath maqsoorah mein Juma padha. Jab Imam ne salam phera to Syedna Saaeb ؑ ne khade ho kar namaz shuru kardi. Syedna Moawiya ؑ kehne lage: "Ainda aisa naa karna, kyouнке Rasool Allah ﷺ ne farmaya hai Ek namaz ko doosri namaz ke saath naa milaao, hatta ke unke darmiyan kalaam karo yaa jagah tabdeel karo". (Muslim: H883)

❁ Nabi-e-Akram ﷺ ne farmaya: "Namaz mein insaan apne Rabb se munajaat (sargoshi) karta hai, is liye ise chaahiye ke apne saamne aur dahini jaanib naa thooke. Balke apne baae'n qadam ke neeche thooke. (aur doosre muqam par hai ke) chadar ke pallu mein thook kar mal de". (Bukhari: H531; Baab Hak-al-Bazaaq bil Yad Minal Masaajid: H405)

❁ Rasool Allah ﷺ ne farmaya: "Jis shakhs ko namaz mein oongh aae to ise chaahiye ke so jaae, yahaa'n tak ke neend chali jaae. Jo koi oongne ki haalat mein namaz padhega to ise (kuch) maaloom nahi hoga. Shayad wo istighfaar karte hue apne aapko gaali de". (Bukhari: H212; Muslim: H786)

❁ Syedna Zaid bin Arqam ؑ se riwayat hai ke ham namaz mein baate'n kiya karte the. Phir 'وَقُومُوا لِلَّهِ قَانِتِينَ' (Surah-al-Baqarah: 238) ayat naazil hui to hame'n chup-chaap rehne ka hukm hua aur baat karna manaa ho gaya. (Bukharil Al Amal Fis Salah: H1200; Muslim: H539)

❁ Agar koi shakhs salam kahe to namazi zaban se kuch kahe baghair daae'n haath ke ishare se salam ka jawab dega. (Abu Dawood: H927 [Saheeh]; Tirmizi: H368) Imam Tirmizi ne ise Hasan Saheeh kaha hai. Nez (Abu Dawood mein: H925 [Saheeh]) aur (Tirmizi: H367) mein ungli ke saath ishaare ka bayaan hai aur ise bhi Imam Tirmizi ne Saheeh qaraar diya hai.

Sajda Sahoo Ka Bayaan:

3 Yaa 4 Rakat Ke Shak Par Sajda:

Syedna Abu Saeed Khudri رضي الله عنه bayaan karte hain ke Rasool Allah ﷺ ne farmaya:

Agar tum mein se kisi ko rakat ki taadaad ke baare mein shak padh jaae aur ise maaloom naa ho ke 3 padhi hain yaa 4, to shak ko chod de aur yaqeeni baat par buniyaad rakhe. Phir salam pherne se pehle 2 sajde kare. Agar is ne 5 rakat namaz padhi thi to ye sajde iski namaz (ki rakat) ko juft kar deinge aur agar isne poori 4 rakat namaz padhi thi to ye sajde shaitan ke liye zillat ka sabab honge.

إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِكْ صَلَّى
ثَلَاثًا أَمْ أَرْبَعًا؟ فَلْيُطْرَحِ الشَّكُّ وَلْيَبْنِ عَلَى مَا
اسْتَيْقَنَ ثُمَّ يَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ.
فَإِنْ كَانَ صَلَّى خَمْسًا شَفَعْنَ لَهُ صَلَاتَهُ، وَإِنْ كَانَ
صَلَّى إِثْمَانًا لَزِيحٍ كَانَتْ تَرْغِيْبًا لِلشَّيْطَانِ.

(Muslim: H571)

Jis shakhs ko namaz mein ye shak padh jaae ke aaya isne 1 rakat padhi hai yaa 2 to wo ise 1 rakat yaqeen kare. Aur jise ye shak ho ke usne 2 padhi hain yaa 3 to wo ise 2 rakat yaqeen kare. Aur jise ye shak ho ke usne 3 padhi hain yaa 4 to use 3 rakat yaqeen kare aur phir (aakhri qaaede mein) salam pherne se pehle (sahoo ke) 2 sajde kare. (Tirmizi: H398 [Hadees Hasan]; Ibne Majah: H1209) Imam Tirmizi ne, Imam Haakim ne (Al Mustadrak: V1 P235) mein aur Imam Zahbi ne ise Saheeh kaha hai

Sajda-e-Sahoo ka tariqa ye hai ke aakhri qaaede mein tasshahud (durood) aur dua padhne ke baad Allahu Akbar keh kar sajde mein jaaen. Phir uth kar jalse mein baith kar 2 sajde karen. Aur phir uth kar salam pher kar namaz se faarigh hon. Hadees-e-mazkoor mein salam pherne se pehle sajda-e-sahoo ka hukm hai. Is liye saahoo ke 2 sajde salam pherne se pehle bhi ho sakte hain.

Qaaida Oolah Ke Tark Par Sajda:

Syedna Abdullah bin Baheena رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne Sahaba Ikraam رضي الله عنهم ko zohar ki namaz padhaai. Aap pehli 2 rakat padh kar khade ho gae. (Qaaede mein Sahoo-an na baithe) to log bhi Nabi-e-Akram ﷺ ke saath kahde ho gae yah'n tak ke jab namaz padh li (aur aakhri qaede mein salam pherne ka waqt aaya) aur log salam pherne ke muntazir hue (to) Rasool Allah ﷺ ne baithe baithe takbeer kahi aur salam pherne se pehle 2 sajde kiye phir salam phera. (Bukhari: H829; Muslim: H570)

Rasool Allah ﷺ ke **فعل** e-mubaarak se saabit hua ke-us-soorat mein sajda-e-shoo salam pherne se qabl karna chaahiye.

Namaz Se Faarigh Ho Kar Baate'n Kar Lene Ke Baad Sajda:

Syedna Omraan bin Hussain رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne Asr ki namaz padhaai aur 3 rakat padh kar salam pher diya aur ghar tashreef le gae. 1 Sahaabi Syedna Kharbaaq رضي الله عنه utkar aapke paas gae aur Aap ke sahu ka zikar kiya to Aap ﷺ ghusse ki haalat mein apni chadar kheenchte hue nikle, yahaa'n tak ke logo'n ke paas pohonch gae aur Kharbaaq رضي الله عنه ke qaul ki tasdeeq chahi. Logo'n ne kaha Kharbaaq رضي الله عنه sach kehte hain. To Aap ﷺ ne 1 rakat aur padi, phir salam phera, phir 2 sajde kiye, phir salam phera. (Muslim: H574)

Is hadees se maaloom hua ke jo shakhs 4 rakat ki jagah 4 rakat padh kar salam pher de, phir jab ise maaloom ho jaae ke maine 3 rakat padhi hain, apni bhool ka ilm hone se pehle, khwah wo ghar bhi chala jaae aur baate'n bhi karle to phir bhi wo sirf 1 rakat jo reh gai thi, padh kar sajda-e-sahoo karke salam phere, ise saari namaz padhne ki zaroorat nahi.

Aur ek (1) ye amr bhi maaloom hua ke namaz mein agar shoo-an rakat reh jaae to wo rakat padh kar salam phere, iske sajda-e-sahoo aur phir salam pher kar namaz se faarigh ho.

4 Ki Jagah 5 Rakat Padhne Par Sajda:

Syedna Abdullah bin Masood  riwayat karte hain ke Rasool Allah  ne Zohar ki namaz (sahoo-an) 5 rakat padhaai. Aap se poocha gaya: “Kya namaz mein ziyadati hogai hai?” Aap ne farmaya: “kyou’n?” Sahaba Ikraam  ne arz kiya: “Aap ne zohar ki 5 rakat padhaai hain”. To Aap  ne salam ke baad 2 sajde kiye aur farmaya: “Main bhi tumhari maanind aadmi hu’n. Main bhi bhulta hu’n jaise tum bhulte ho, lehaza jab bhool jaau’n to mujhe yaad dilaya karo”. (Bukhari: H401-404; Muslim: H572) ¹⁷⁸

¹⁷⁸ Agar is baat mein Syedna Zoowal yadain  ki hadees (Bukhari: H1229) bhi shaamil Karli jaae (jisme 2 rakat par sahoon salam pherne aur Sahaba Ikraam  ke yaad dilaane par baaqi maanda namaz adaa karke salam pherne aur salam ke baad sajda-e-sahoo ka zikr hai) to in tamaam riwayaat ka khulaasa ye nikalta hai:

- Jab Imam Sajda-e-sahoo kiye baghair salam pherde aur muqtadi ise baaqi maanda namaz yaad dilaae’n to wo unhe’n baaqi maanda namaz padhaaega aur salam pherne ke baad sajda-e-sahoo karega, iske baad phir salam pherega.
- Agar muqtadi ise ye yaad dilaae’n ke hamne ek (1) rakat zaaed padhli hai to zaahir hai ke salam to phir chuka hai, ab isne sirf sajda-e-sahoo hi karna hai.
- Agar rakat ki taadaad mein shak paeda ho jaae (yaa qaaeda-e-oola choot jaae) to phir salam se pehle sajda-e-sahoo karega. Albatta agar ye shak paeda ho ke maine 1 rakat padhi hai yaa 2. 2 padhi hain yaa 3? 3 padhi hain yaa 4? To wo kam taadaad ko yaqeeni shumaar karke namaz mukammil karega. Aur sajda-e-sahoo salam se pehle hi karega.
- Agar namazi ko kisi wajah se ye ahkaam yaad naa rahe’n yaa wo aisi bhool (sahoo) ka shikaar ho gaya hai jo in ahadees mein mazkoor nahi hai to phir ise jaan lena chaahiye ke Nabi-e-Akram (s) ne salam

Sajda Sahu salam se qabl yaa baad karne ka zikar to ahadees mein aap mulaheza farma chuke hain. Lekin sirf 1 hi taraf salam pher kar sajde karna aur phir Attahiyyat padh kar salam pherna sunnat se saabit nahi hai. Agar muqtadi se namaz mein koi bhoool-chook ho jaae aur shuru hi se wo Imam ke saath jamaat mein shaamil hai to uske liye sajda-e-sahoo nahi. Balke is par imam ki iqtida waajib hai. Lekin masbooq, yaane jo baat mein jamaat mein shaamil hua ho, wo apni namaz ka faut shuda hissa poora karne ke baad sajda-e-sahoo kare.

Isi tarah agar kisi ne 4 rakat waali namaz ki aakhri 2 rakat mein yaa sirf ek (1) hi rakat mein bhoole-chooke yaa amadan 1 yaa chand aayaat yaa koi surah padhli to uske liye sajda-e-shoo mashroo nahi. Balke Rasool Allah ﷺ ke amal-e-mubaarak se saabit hai ke Aap ﷺ Zohar ki aakhri 2 rakat mein bhi Surah Fatiha ke saath koi doosri surah padh liya karte the. Mazeed bar-aa'n Aap ne is ameer ki taareef farmai jo apni namaz ki tamaam rakat mein Surah Fatiha ke baad Qulhu Allahu Ahad padha karte the.

Agar kisi ne bhoool kar ruku yaa sajde mein Quran ki qirat kardi to uske liye sajda-e-sahoo karna zaroori hai. Kyounke ruku aur sajde mein qirat-e-quran jaaez nahi hai. (Muslim: H479)

Aur agar ruku mein dono tasbihaat padhe'n aur sajde mein bhi to phir sajda-e-sahoo ki zaroorat nahi. Wallahu Aalam.

se pehle bhi saahoo ke 2 sajde kiye hain aur salam pherne ke baad bhi, wo jis soorat par bhi amal karega, jaaez hoga. In sha Allah-ul-Azeez. Wallahu A'alam (ع ج)

Namaz Ke Baad Masnoon Azkaar

❁ Syedna Ibne Abbas ؓ karte hain ke main Rasool Allah ﷺ ki namaz ka tamaam hona takbeer 'اَللّٰهُ اَكْبَرُ' (Allahu Akbar ki awaaz) se pehchaan leta tha. (Bukhari: H841-842; Muslim: H583)

Yaane Nabi-e-Akram ﷺ farz namaz ka salam pher kar ouchi awaaz se 'اَللّٰهُ اَكْبَرُ' Allahu Akbar kehte the. Isse saabit hua ke Imam aur Muqtadiyo'n ko namaz se faarigh hote hi 1 baar buland awaaz se Allahu Akbar kehna chaaheiy.

❁ Syedna Thaubaan ﷺ riwayat karte hain ke jab Nabi-e-Kareem ﷺ jab apni namaz khatam karte to 3 baar astaghfaar karte: Yaane Astaghfirullah, Astaghfirullah, Astaghfirullah kehte

Main Allah Se (Gunaaho'n Ki)
Bakhshish Chahta Hu'n. (3
Times).

أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ .
(Musnad)

Astaghfirullah, Astaghfirullah, Astaghfirullah

Phir (ye padhte)

Ya Allah Toohee Salamti Hai Aur Teri Hi Taraf Se Salaamti Hai Aye Zul Jalaal Wal Ikraam Tu Badaa Hi Barkat Hai.

(Muslim: H591)

Allahumma Antas Salaam wa Minkas Salaamu Tabaarakta Yaazal Jalaali
wal Ikraam

Tambeeh: Duae Rasool Allah ﷺ mein mein izaafa:

Jis tarah dua azaan mein logo'n ne izaafa kar rakha hai isi tarah is dua mein bhi logo'n ne ziyadati ki hui hai. Wo Ziyadati mulaahaza ho 'Allahumma Antas Salaamu wa Minkas Salaam' ' اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ ' Rasool Allah ﷺ ke alfaaz hain.

Aage ‘وَالَيْكَ يَرْجِعُ السَّلَامُ حَيَّتَا رَبَّنَا بِالسَّلَامِ وَأَدْخِلْنَا دَارَ السَّلَامِ’ (Wa Ilaika Yarji-us-Salaamu Haiyyina Rabbana Bis Salaam wa Adkhilna Daaras Salaam) ka izaafa kar rakha hai. Kis qadr afsos ka muqam hai ke shuru aur aakheer main Rasool Allah ﷺ ke alfaaz aur darmiyan mein khud apni taraf se duaiya jumle badha kar Hadees-e-Rasool ﷺ mein ziyadati ki hui hai.

Moaz Allah! Kiya Aap ﷺ ye jumle bhool gae the yaa dua naaqis chod gae the jiski takmeel ummatiyo’n ne ki hai? Agar koi kahe ke in badhae hue jumlo’n mein kya khArbi hai inka tarjuma bohut accha hai, aakhir dua hi hai aur Allah hi ke aage hai. Guzarish hai ke insaan apni maadri yaa arbi zaban waghaira mein jo dua chaahe apne maalik se kare, jo jumle chaahe dua mein istemaal kare, koi harj nahi. Magar Hadees-e-Rasool ﷺ mein apni taraf se alfaaz yaa jumle ziyada karne naajaez hai aisa karne se deen ki asal surat qaaem nahi rehti.

❁ Syedna Moaz bin Jabal ؓ kehte hain ke Rasool Allah ﷺ ne mera haath pakad kar farmaya: “Aye Muaz! Allah ki qasam main tujh se mohabbat karta hu’n”. Phir Aap ﷺ ne farmaya: “Jab tu mujhe dost rakhta hai (to main tujhe wasiyyat karta hu’n ke) har (farz) namaz ke baad ye (zikr) padhna naa chodna”.

Aye Mere Rab! Zikar, Shukar aur Acchi Ibaadat Karne Mein Meri Madad Kar. رَبِّ اعْنِي عَلَيَّ ذِكْرَكَ وَشُكْرَكَ وَحُسْنَ عِبَادَتِكَ. ((Nasai: H1304 [Saheeh]; Abu Dawood: H1522 [Sanad Saheeh]))

Allahumma A’a-inee Aa’laa Zikrika wa Shukrika wa Husni Ibaadatik

Imam Haakim ne (Al Mustadrak: V1 P273, V3 P273-274) mein, Imam Zahbi ne, Imam Ibne Khuzaima ne (H751) mein, Imam Ibne Hibban ne (Al Mawaarid: H2345) mein aur Imam Nawavi ne (Al Majmua: V3 P486) mein ise Saheeh kaha hai.

❁ Syedna Mughaira bin Shu’ba ؓ riwayat karte hain ke Rasool Allah ﷺ farz namaz ke baad kehte the:

Allah Ke Siwa Koi (Saccha) Maabood Nahi Hai, Wo Akela Hai, Uska Koi Shareek Nahi Hai, Isi Ke Liye Baadshaahat Hai Aur Isi Ke liye Saari Taareef Hai, aur Wo Har Cheez Par Qaadir Hai. Ya Allah! Teri Ataa Ko Koi Rokne Waala Nahi Aur Teri Roki Hui Cheez Koi Ataa Karne Waala Naahi Aur Daulatmand Ko (is ki) Daulat Tere Azaab Se Nahi Bacha Sakti.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. أَللَّهُمَّ لَا مَانِعَ لِمَا
أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ
مِنْكَ الْجَدُّ.

(Bukhari: H844; Muslim: H593)

Laallaaha Illallahu Wahdahu Laa Sharika Lahu, Lahul Mulku wa Lahul Hamdu wa Huwa Aa'laa Kulli Shai-in Qadeer, Allahumma Laa Maania' Lima A'taita wa Laa Mo'otiya Limaa Mana'ta wa Laa Yanfa'u Zal Jaddi Minkal Jaddu

✽ Syedna Abdullah bin Zubair  riwayat karte hain ke Rasool Allah  namaz se salam pherne ke baad padhte the:

Allah Ke Siwa Koi (Saccha) Maabood Nahi Wo Akela Hai, Is Ka Koi Shareek Nahi, Isi Ke liye Baadshaat Hai Aur Isi Ke liye Saari Taareef Hai. Aur Wo Har Cheez Par Qaadir Hai. Gunaaho'n Se Rukna Aur Ibaadat Par Qudrat Paana Sirf Allah Ki Taufeeq Se Hai. Allah Ke Siwa Koi (Saccha) Maabood Nahi Aur Ham (Sirf) Isi Ki Ibaadat Karte Hain Har Nemat Ka Malik Wohi Hai Aur Sara Fazl Isi Ki Milkiyat Hai (Fazl Aur Nemate'n Sirf Isiki Taraf Se Hain) Isi Ke Liye Acchi Taareef Hai.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. لَا حَوْلَ وَلَا قُوَّةَ
إِلَّا بِاللَّهِ. لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ. لَهُ
الْبَغْيَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ لَا إِلَهَ إِلَّا
اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ.

(Muslim: H594)

Allah Ke Siwa Koi Maabood
(Haqeeqi) Nahi, Ham (Sirf) Isi Ki
Ibaadat Karte Hain Agarche
Kaafir Bura Mane'n.

Laa Ilaaha Illallahu Wahdahu Laa Shareeka Lahu, Lahul Mulku wa Lahul
Hamdu wa Huwa Aa'laa Kulli Shai-in Qadeer. Laa Haula Walaa
Quwwata Illa Billahi, Laa Ilaaha Illallahu walaa Na'budu Illa Iyyaahu
Lahun Nematu wa Lahul Fadal wa Lahuth Thnaaul Hasan Laa Ilaaha
Illallahu Mukhliseena Lahuddeena Wa Lau Kareehal Kaafiroon

✽ Rasool Allah ﷺ ne namaz ke baad in kalamat ke saath Allah ki panaah
pakadte the (unhe'n padhte the):

Aye Allah! Main Buzdili Se Teri
Panaah Mein Aata Hu'n Aur
Kanjusi Se Bhi Teri Panaah
Chahta Hu'n Aur Is Baat Se Bhi
Teri Panaah Chahta Hu'n Ke
Mujhe Razeel Umar (ziyaada
budhaape) Ki Taraf Pher Diya
Jaae Aur Isi Tarah Main Duniyavi
Fitno'n Aur Azaab-e-Qabr Se Teri
Panaah Chahta Hu'n.

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنَ الْجُبَنِ وَاَعُوْذُ بِكَ مِنَ
الْبُخْلِ وَاَعُوْذُ بِكَ مِنْ اَنْ اُرَدَّ اِلٰی اَزْدَلِ الْعُمْرِ
وَاَعُوْذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ .

(Bukhari: H6374)

Allahumma Inni A'oozubika Minal Jubni wa A'oozubika Minal Bukhli wa
A'oozubika Min An Uradda Ilaa Arzalll Umuri wa A'oozubika Min
Fitnatid Dunya wa Azaabil Qabr

✽ Syedna Abu Huraira رضي الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya: "Us
shakhs ke tamaam gunaah maaf kar diye jaaenge khwah samandar ki
jhaag ke baraabar hu'n, jo har (farz) namaz ke baad padhe":

Allah (hair aeb se) Paak Hai (33
Times)

سُبْحَانَ اللَّهِ

Saari Taareef Allah Ki Hai (33
Times)

الْحَمْدُ لِلَّهِ

Allah Sabse Badaa Hai (33 Times)
 Allah Ke Siwa Koi (Saccha)
 Maabood Nahi, Wo Akela Hai
 Uska Koi Shareek Nahi. Isi Ke liye
 Saari Baadshaahat Aur Isi Ke Liye
 Saari Taareef Hai Aur Wo Har
 Cheez Par Khoob Qudrat Rakhne
 Waala Hai

اللَّهُ أَكْبَرُ
 لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ
 الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.
 (Muslim: H597)

• Syedna Kaab bin Ajrah رضى الله عنه riwayat karte hain ke Rasool Allah ﷺ ne farmaya: “Jo shakhs farz namaz ke baad ‘سُبْحَانَ اللَّهِ’ SubhanAllahi 33 Times, ‘الْحَمْدُ لِلَّهِ’ Alhamdulillah 33 Times, ‘اللَّهُ أَكْبَرُ’ Allahu Akbar 34 Times kahega wo (sawaab yaa buland darjaat se) mehroom nahi hoga”. (Muslim: H596)

• Syedna Uqba bin Amer رضى الله عنه riwayat karte hain ke Rasool Allah ﷺ ne mujhe hukm diya ke main har (farz) namaz ke baad muawwizaat padha karu’n. (Abu Dawood: H1523 [Sanad Hasan]) Imam Haakim ne (Al Mustadrak: V1 P253) mein, Zahbi ne, Ibne Khuzaima ne (H755) mein aur Ibne Hibban ne (Al Mawaarid: H2347) mein ise Saheeh kaha hai.

Muawwuzaat (Allah ki panaah mein dene waali surate’n) Surah Ikhlas, Falaq, aur An-Naas. Yaane Quran-e-Majeed ki aakhri 3 surato’n ko kehte hain. (Fath-ul-Baari: V9 P78 [tahat H5017]) Jo hasb-e-zail hain:

Allah Ke Naam Se (shuru) Jo
 Bohot Rahem Karne Waala,
 Nihayat Meherban Hai. (Aye
 Nabi!) Aap Keh Deejiye: Wo Allah
 Ek Hai, Allah Be-niyaaz Hai. Usne
 (kisi ko) Nahi Janaa, Aur Na Wo
 (khud) Janaa Gaya, Aur Koi Ek Bhi
 Uska Hamsar Nahi.

قُلْ هُوَ اللَّهُ أَحَدٌ
 اللَّهُ الصَّمَدُ
 لَمْ يَلِدْ وَلَمْ يُولَدْ
 وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ
 (Surah-al-Ikhlas: 1-4)

Allah Ke Naam Se (shuru) Jo
 Bohot Rahem Karne Waala,
 Nihayat Meherban Hai. Kaho

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ
 مِنْ شَرِّ مَا خَلَقَ

Main Panaah (hifaazat) Maangta
Hoo'n Subah ke Rabb Ki. Har-us-
Cheez Ke Shar Se Jo Usne Paida
Ki Hai, Aur Andheri Raat Ke Shar
Se Jabke Wo Chaa Jaae. Aur
Girho'n Mein Phoonkne
Waaliyo'n Ke Shar Se, (jaadu,
tona karne, karaane waalo'n ke
shar se) Aur Haasid Ke Shar Se
Jabke Wo Hasad Kare.

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ
وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ
وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ
(Surah-al-Falaq: 1-5)

Allah Ke Naam Se (shuru) Jo
Bohot Rahem Karne Waala,
Nihayat Meherban Hai. Kaho
Main Panaah Maangta Hoo'n
Logo'n Ke Rabb Ki. Logo'n Ke
Maalik Ki. Logo'n Ke (asal)
Maabood Ki. Us Waswasa Daalne
Waale Ke Shar Se Jo Baar-Baar
Palatkar Aata Hai, Jo Logo'n Ke
Seeno'n (dilo'n) Mein Waswase
(aur bure khayalaat) Daalta Hai.
Khwah Wo Jinno'n Mein Se Ho,
Yaa Insaano'n Mein Se.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ
مَلِكِ النَّاسِ
إِلَهِ النَّاسِ
مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ
الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ
مِنَ الْجِنَّةِ وَالنَّاسِ
(Surah-an-Naas: 1-6)

❁ Syedna Abu Umaama رضي الله عنه riwayat karte hain ke maine Rasool Allah ﷺ
ko farmate hue suna: "Jo shakhs har namaz ke baad Ayatal Kursi padhe
to ise bahisht mein daakhil hone se siwaae maut ke koi cheez nahi
rokti". (Sunan-al-Kubra lin Nasai: Amal-al-Yaum wal Lail: V6 P30 H9928 [Sanad Hasan])
Imam Ibne Hibban ne aur Munziri ne (At-Targheeb: V2 P453) mein ise
Saheeh kaha hai.

Allah Ke Siwa Koi (saccha)
Maabood Nahi, wo Zinda Hai,
Hamesha Qaaem Rehne Waala
Hai, Wo Oonghta Hai Na Sota

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَ
لَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا
الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يُعَلِّمُ مَا بَيْنَ

Hai. Isi ka Hai Jo Kuch Aasmaano'n Aur Zameen Mein Hai. Iski Ijaazat Ke Baghair Kaun Iske Paas (kisi ki) Sifaarish Karsakta Hai? Wo Jaanta Hai Jo Kuch Unse Pehle Guzara Aur Jo Kuch Unke Baad Hoga. Aur Log Iske Ilm Mein Se Kisi Cheez Ka Ehaata Nahi Karsakte (maaloom nahi karsakte) Magar Wo Jitna Chahta Hai. (Itna Ilm Jise Chaahe De Deta Hai) Iski Kursi Ne Aasmaano'n Aur Zameen Ko Gher Rakha Hai Aur In Dono Ki Hifaazat Isko Thakaati Nahi, Wo Buland-o-Baala, Badi Azmato'n Waala Hai.

أَيِّدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ
عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَ
الْأَرْضَ ۚ وَلَا يَـُٔودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ
(Surah-al-Baqara: 255)

Allahu Laallaaha Illa Huwal Haiyyul Qaiyyum Laa-ta-khuzuhu Sinatau'n Walaa Naum Lahu Moafis Samaawaati Wamaa Fil Ardhi Man Zallazi Yashfao'o l'ndahu Illaa Bi-iznihi Ya'lamu Maa Baina Aidihim wa Maa Khalfahum walaa Youhitoona Bi-shai-im Min l'Imihi Illa Bimaa Shaa-a Wasia' Kursiyyuhus Samaawaati Wal Ardh walaa Ya-ooduhu Hifzuhuma Wahuwal A'liyyul Azeem

Matlab ye hai ke Ayatal Kursi padhne waala maut ke baad seedha Jannat mein jaaega.

✽ Rasool Allah ﷺ ne farmaya: "Jo shakhs raat ko sote waqt Ayatal Kursi padh leta hai to Allah ki taraf se uske liye muhaafiz muqarrar kar diya jaata hai aur tulu-e-fajr tak shaitan iske qareeb nahi aata". (Bukhari: H2311)

✽ Namaz ke baad ye dua padhana bhi saabit hai:

Aye Allah! Mere Liye Mera Wo Deen Sawaarde Jise Toone Meri Hifaazat Ka Sabab Banaaya Hai

اَللّٰهُمَّ اَصْلِحْ لِيْ دِيْنِيْ الَّذِيْ جَعَلْتَهُ لِيْ عِصْمَةً
وَّاَصْلِحْ لِيْ دُنْيَايَ الَّتِيْ جَعَلْتَهُ فِيْهَا مَعَاشِي.

Aur Meri Duniya (bhi) Sawaarde
Jime Toone Meri Rozi Paeda Ki
Hai. Aye Allah! Main Teri
Khushnoodi Ke Saath Tere
Ghusse Se Aur Teri Moafi Ke
Saath Tere Azaab Se Panaah Kaa
Taalib Hu'n Aur Tere (karam ke)
Saath Teri Sazaa Se Panaah
Maangta Hu'n. Jo Cheez Tu Ataa
Kare, Ise Koi Rokne Waala Nahi
Hai Aur Jo Cheez Tu Roke Ise Koi
Ataa Karne Waala Nahi Aur Kisi
Daulatmand Ko Iski Daulat Tere
Azaab Se Nahi Bachaa Sakti.

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِرِضَاكَ مِنْ سَخِطِكَ وَاَعُوْذُ
بِعَفْوِكَ مِنْ نِقْمَتِكَ وَاَعُوْذُ بِكَ مِنْكَ لَا مَانِعَ لِمَا
اَعْطَيْتَ وَلَا مُعْطٰی لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ
مِنْكَ الْجَدُّ.

(Nasai: H1347 [Sanad Hasan])

Imam Ibne Hibban ne Al Mawaarid: H541 mein aur Ibne Khuzaima ne
H745 mein ise Saheeh kaha hai

Allahumma Aslih-lee Deeniyallazi Ja-a'Itahu Lee A'smatau'n Wa Aslih-
lee Duniyaa-yallati Ja-a'Itahu Feeha Ma-aa'shi. Allahumma Inneee
A'oozu Bi-Rizaaka Min Sakhatik Wa A'oozu Bi-a'fwika Min Niqmatika
wa A'oozu Bika Minka Laa Maanea' Limaa Aa'taita Walaa Mu'utiya
Limaa Mana'ta Walaa Yanfau'u Zal Jaddi Minkal Jaddu.

✽ Rasool Allah ﷺ ye dua bhi farmaya karte the:

Aye Mere Rab! Tu Meri Madad
Kar Aur Mere Khilaaf Madad Naa
Kar. Mujhe Ghalib Kar Aur (kisi
ko) Mujh par Ghalib Naa Kar.
Mujhe Tadbeer Bataa Aur (mere
dushmano ko) Mere Khilaaf
Tadbeer Naa Bataa. Mujhe
Hidaayat De Aur Hidaayat Mere
Liyee Asaan Kar Aur Mere Oopar
Zulm Karne Waalo'n Ke Khilaaf

رَبِّ اَعِزِّيْ وَلَا تُعِزِّ عَلَيَّ، وَاَنْصُرْنِيْ وَلَا تُنْصُرْ عَلَيَّ،
وَاَمْكُرْ لِيْ وَلَا تُكْمِرْ عَلَيَّ، وَاِهْدِنِيْ وَيَسِّرْ الْهُدٰى
وَاَنْصُرْنِيْ عَلٰى مَنْ بَغٰى عَلَيَّ، رَبِّ اجْعَلْنِيْ لَكَ
مُطَوَّعًا لَّكَ مُخْبِتًا، اِلَيْكَ اَوْ اَهًا مُنِيْبًا، رَبِّ تَقَبَّلْ
تَوْبَتِيْ، وَسَدِّدْ لِسَانِيْ وَاَهْدِ قَلْبِيْ وَاَسْلُلْ سَخِيْمَةً
صَدْرِىْ.

(Tirmizi: H3551 [Sanad Saheeh]; Ibne Majah:
H3830; Abu Dawood: H1510)

Meri Madad Kar. Aye Mere Rab!
 Mujhe Apna Shukar Karne Waala
 Apna Zikr Karne Waala, Apne Se
 Darne Waala, Apna Hukm Maan-
 ne Waala, Apne Saamne Gid-
 gidaane Waala Aur Apni Taraf
 Aajezi Se Rujoo Karne Waala
 Banaade. Aye Mere Rab! Meri
 Tauba Qubool Farma Aur Mere
 Gunaah Dho Daal, Meri Dua
 Qubool Kar, Meri Daleel Saabit
 Rakh, Meri Zaban Seedhi Kar,
 Mere Dil Ko Hidaayat Se Nawaaz
 Aur Mere Seene Se Keena Nikaal
 De.¹⁷⁹

Rabbi A-i'nni Walaa Tu-i'n A'laiyya Wansurni Walaa Tansur A'laiyya
 Wamkurlee Walaa Tamkur A'laiyya Wah-dinee Wa Yassirliyal Huda
 Wansurni A'laa Mam-baghaa A'laiyya Rabbija'Ini Laka Mitwa-a'llaka
 Mukhbatan Ilaika Awwaham Muneeba Rabbi Taqabbal Taubati Wagsil
 Haubati Wa Ajib Da'wati Wa Sabbit Hujjati Wa Saddid Lisaani Wahdi
 Qalbi Waslul Saqemata Sadri

Farz Namaz Ke Baad Ijtimaai Dua:

Farz namaz ke baad ijtimai dua ke suboot mein koi maqbool hadees
 nahi hai. Nihayat taajjub ki baat hai ke Rasool Allah ﷺ Madina
 Munawwara mein 10 saal rahe, 5 waqt ki namaze'n padhae'n, Sahaba

¹⁷⁹ Imam Haakim ne Al Mustadrak: V1 P520 mein, Imam Ibne Hibban
 ne Al Mawaarid: H2414 mein aur Imam Zahbi ne ise Saheeh kaha hai.
 Tirmizi aur Ibne Majah ki riwayat mein Laka Shukran Laka Zakkaran
 Laka Rahhaban ke alfaaz hain. Nez Ibne Majah mein Laka Muteea'an
 aur Abu Dawood mein Ilaika Mukhtaban Au Muneeban ke alfaaz
 waarid hue hain. Taaham ye mukammil dua ba'aena (Miskhat Jaame
 Ad Dua, Al Fasl as Saani) mein maujood hai. (ع)

Ikraam ﷺ ki kaseer taadaad ne Aap ﷺ ki iqtida mein namaze'n padhe'n magar in mein se koi 1 bhi ijtimai dua ka zikar na kare. To ye iske baatilaan hone ke waazeh daleel hai.

Maulaana Abdur Rahman Mubaarakpuri ﷺ kehte hain: "Agar koi infiraadi taur par namaz ke baad haath utha kar dua maang leta hai to is mein koi harj nahi. Imam Ibne Taimiyya, Ibnul Qaiyyim, Ibne Hajar ﷺ aur bohot se mohaqiqeen ulama ne farz namaz ke baad murawwaja ijtimai dua ka inkaar kiya hai aur ise bidat kaha hai".

Ijtemai dua ki daleel mein bayaan ki jaane waali tamaam riwayaat Zaeefhain. Tafseel hasb-e-zail hai:

❁ Syedna Anas ﷺ se riwayat hai ke jo banda har namaz ke baad apne dono haath phaelaakar dua kare, Allah Ta'ala iske haatho'n ko namuraad nahi lautaata. (Amal-al-Yaum wal Laila by Ibne Seenaa: H138 [Zaeef Jiddan])

❁ Iski sanad mein Ishaq bin Khalid hai, jo Munkar ahadees riwayat karta hai.

❁ Imam Ahmad bin Hambal ﷺ farmate hain ke (iske ek (1) aur raawi) Abdul Aziz Abdur Rahman ki Khaseef se bayaan kartda riwayaat jhooti aur man-ghadat hoti hain.

❁ Khaseef ka Syedna Anas ﷺ se Simaa' maaloom nahi.

❁ Alaawa azee'n is riwayat mein ijtimai dua ka koi zikr nahi hai.

❁ (Kaha jaata hai) Syedna Yazid bin Aswad Amri ﷺ kehte hain ke Rasool Allah ﷺ ne namaz-e-fajr ka salam phera aur dono haath uthaa kar dua maangi.

Is riwayat ke mutaalliq Maulana Obaidullah Rahmani marhoom likhte hain: "Kutub-e-hadees mein Syedna Yazid bin Aswad Amri ﷺ se marwi hadees mein mazkoora alfaaz ke dono haath uthaa kar dua maangi, sire se maujood hi nahi. Balke asal hadees, jiski sanad Hasan hai. Ko

dekhne se dua naa hone ka suboot milta hai. Yazid bin Aswad kehte hain: Main Nabi-e-Akram ﷺ ke hamrah hajj karne haazir hua, maine Aap ﷺ ke saath Masjid-e-Kheef mein subah ki namaz padhi, jab Aap ﷺ ne namaz mukammil farmai to phire. Achaanak Aap ﷺ ne logo'n ke peeche 2 aadmi dekhe. Jinho'n ne Aap ﷺ ke saath namaz nahi padhi thi: Aap ﷺ ne farmaya: Unhe'n mere paas le aao". (Tirmizi: H219 [Sanad Hasan])

Alaawa azee'n in ghair saabit alfaaz mein bhi ijtimai dua ka zikr nahi hai.

✽ Abdullah bin Umar aur Abdullah bin Zubair ؓ dua karte the aur (aakhir mein) apni dono hatheliya'n apne mu'n par pherte the. (Al Adab-al-Mufrad lil Bukhari: V1 P315) ¹⁸⁰ Iski sanad Hasan Lizaatah balke Bukhari ki shart par hai.

Taaham isme bhi jamaat ke baad ijtimai dua ka zikr nahi. ¹⁸¹

¹⁸⁰ Namazo'n ke baad ijtimai dua ke baare mein pesh ki jaane waali taqreeban tamaam riwayaat naa sirf sakht za'ee'f hain, balke un mein ijtimai dua ka zikr tak nahi hai aur baaz ahadees ka muaqa-o-mahel to kuch aur hai magar unhe'n zabardasti zer-e-bahes ijtimai dua ke saath nathi kar diya gaya hai. Tafseel ke liye Hakeem Saadiq Sialkoti ؒ ki kitab Salat-ur-Rasool (s) ka wo nuskha mulaheza farmae'n jo Shaikh Abdur Rauf bin Abdul Hannan ki takhreej-o-ta'aleeq se araasta hai. (ع ج)

¹⁸¹ Kya farz namaazo'n ke baad haath uthaa kar ijtimai dua karna bidat hai. Is silsile mein darj-e-zail umoor qaabil-e-ghaur hain:

- Haath uthaa kar ijtimai dua karna ek (1) mustaqil ibaadat hai jo ghai-mauqat hai. Yaane kisi bhi waqt ki jaasati hai. Albatta jin mawaaqe par iska ehtemaam karna sunnat se saabit hai, unhe'n tarjeeh di jaaegi.

-
- Jo ibadat har waqt jaaez ho, agar aap apni sahooleyat ke liye ise kisi khaas waqt mein rozaana karna chahte hain to usooli taur par ye bhi jaaez hai. Irshad-e-Nabawi (s) hai: “Allah Ta’ala ko wo amal ziyada mehboob hai, jis par hamesha ki jaae. Agarche thoda ho” (Muslim: H782) Lekin kisi ke liye ye jaaez nahi hai ke tamaam jaaez auqaat chodkar sirf ek (1) waqt ko amal farz ka darja de kar doosre musalmano ko iska paaband banaae. Kyounke jab shariyat ne-us-waqt ko musalmano par muqarrar nahi kiya to ye kyon kare? Masalan: Agar mukhtalif afraad rozaana mukhtalif auqaat mein Quran-e-Paak ki mukhtalif surate’n padhte hain to ye jaaez amal hoga. Lekin agar koi maulwi sahib ye dawat deni shur kar de ke tamaam ahle islam rozana namaz-e-fajr ke baad 20 martaba surah qamar padha kare’n. Iska itna sawab hai. Phir is ke halqa-e-asar mein aane wale tamaam musalman waqeat sakhti ke saath iski paabandi shuru karde’n to inka ye amal mohtaaj-e-daleel ban jaaega. Agar sharia daleel mein iski saraahat ajaae to sunnat hoga, warna bidat.
 - Jo ibadat har waqt jaaez ho, agar aap ise kisi khaas mauqa par karna chahte hain to ehtiyaatan ye maaloom kar le’n ke kahee’n is mauqe ke liye shariyat ne koi farz to muqarrar nahi kiya. Kyounke agar is mauqe ke liye shariyat ne koi farz aaed kiya hai to phir farz tark karke jaaez kaam mein lage rehna qatan jaaez nahi hai. Masalan: Namaz-e-baa-jamaat khadi ho aur jisne yehi namaz jamaat ke saath pehle nahi padhi, uske liye jaaez nahi hai ke wo jamaat mein shaamil hone ki bajaae sunnate’n yaa nawaafil padhta rahe. Koi wird-o-wazifa, dua yaa tilawat karta rahe. Kyounke in jaaez nekiyo’n ko muaqqar karne ki gunjaesh maujsood hai. Lekin mauqa ke farz ko bila-wajah muaqqar karne ki koi gunjaesh nahi. Agar is khaas mauqe ke liye shariyat ne koi sunnat muqarrar kar rakhi hai to bhi jaaez kaam chodkar sunnat ko tarjeeh di jaaegi. Agarche sunnat farz nahi, ise kiya jaae to bohot ziyada sawab hai aur agar kisi wajah se chooth jaae to koi gunaah nahi. Magar ek (1) mauqa ki sunnat ko jab hamesha tark kiya jaaega to gunaah laazim aaega. Kyounke sunnat

chodne ke liye nahi, balke apnaane ke liye hoti hai. Ise apnaana hi hubbe rasool (s) ka taqaaza hai. Jabke ise chode rakhna isse be-raghbati ki daleel hai aur irshad-e-paak hai: "Jisne meri sunnat se be-raghbati ki wo mujhse nahi" (Bukhari: An Nikah: H5063) Iski misaal farz namaz ke baad 'لا اله الا الله' ka ijtimaii wird hai. Is mein koi shak nahi ke 'لا اله الا الله' (Laailaaha Illallah) sab se afzal zikr hai, lekin ise kisi bhi waqt karna jaaez hai aur choonke farz namaz ke baad wala waqt bhi auqaat mein se ek (1) waqt hai lehaza agar koi shakhs kisi farz namaz ke baad apne taur par 'لا اله الا الله' (Laailaaha Illallah) keh deta hai to bilkul jaaez hai. Lekin jab ham ye dekhte hain ke farz namaz ke fauran baad Nabi-e-Akram (s) ka maamool aur sunnat kuch aur hai to phir har farz namaz ke baad hamesha 'لا اله الا الله' (Laailaaha Illallah) ka wird karne ka matlab ye hai ke is mauqe ki sunnat ko khatam kar diya jaae kyonke 'لا اله الا الله' (Laailaaha Illallah) ka wird muaqqar hosakta hai lekin namaz ke baad waale masnoon azkaar aur duaon ko hamesha muaqqar karna kisi tarah bhi jaaez nahi hai, waise bhi choros (group ki) ki shakal mein buland awaaz se 'لا اله الا الله' (Laailaaha Illallah) ke ijtimaii wird ki poore Ahed-e-Nabuwat mein koi misaal nahi milti.

- Agar is khas mauqe ki sunnat ke saath ek (1) aur sunnat aamile to dono sunnaton ko bajaa laana durust hoga. Masalan: Kisi farz namaz ki jamaat hui. Imam Sahab ne salaam phera, Imam Sahab aur Muqtadi hazrat apne taur par masnoon azkaar aur duaon mein masroof ho gae. Phir kisi waaqai haajat mand ne Imam Sahab se baarish ke liye yaa bimaari ke liye yaa kisi doosre jaaez maqsad ke liye (rasm banaane ke taur par nahi, balke) khuloos-e-niyyat se dua ki darkhwaast ki to kisi ke mutallbe par dua karna bhi sunnat hai. Lehaza dua karna jaaez hoga.
- Yaad rakhie! Haath utha kar ijtimaii dua karna na to farz namaz ka hissa hai aur na hi baad waale masnoon azkar ka hissa hai. Is liye is ka daaemi ehtemaam karna durust nahi hai kyonke farz namaz ek (1) alag ibaadat hai aur haath utha kar ijtimaii dua karna ek (1) alag ibaadat hai aur jab kisi shariai daleel ke baghair.

-
1. Do alag alag ibaadato'n ko ek (1) makhsoos tarteeb ke saath hamesha ek (1) saath adaa kiya jaae ke
 2. Dono ek-dosre ka hissa maaloom ho'n hatta ke ek (1) ke baghair doosri ko na mukammil samjha jaane lage. Nez.
 3. Ek sharai masle ki tarah logo'n ko iski dawat, targheeb aur taaleem di jae.
 4. Aur jo shakhs in ibaadaat ko is tariqe ke mutaabiq adaa na kare ise munkar aur gustakh ke alqabaat se nawaza jaae to aap raah-e-sunnat se bhatak jaa'nge kyonke jab mukhtalif ibaadaat ko apni marzi se ekjaa karke ek naya tariqa raaej kiya jaaega to wo sunnat nahi rehta, bidat ban jaata hai.
- Baat usool ki hai jo kaam Nabi-e-Akram (s) zindagi mein zaroori bhi ho aur ise karne ke liye koi rukawat bhi maujood na ho phir bhi poore ahed nabuwwat mein ise koi na kare magar ham na sirf khud ise hamesha kare'n balke dusro'n ko bhi uski dawat de'n to wo bilashuba bidat hai.
 - Sawaal ye paeda hota hai ke kya ahed-e-nabuwwat mein farz namazo'n ke baad haath utha kar ijtimai dua ka ehtemaam karne mein koi rukawat thee? Yaqinan nahi thee, phir bhi agar kisi farz namaz ke baad iska kabhi ehtemaam nahi kiya gaya to is se maaloom hua ke is ka ehtemaam na karna sunnat hai kyonke naamumkin hai ke ek (1) cheez deen bhi ho aur ahed-e-nabuwwat mein kar sakne ke bawujood ise koi na kare yaa ise kiya gaya ho magar maqbool ahadees ke wasee zakhire mein wo kisi ko kahee'n nazar na aae.
 - Insaan fitratan sahumat pasand hai, ise masnoon dua'e'n yaad karna "Giraan" (T: Difficult) guzarta hai aur choonke iski "Masrufiyaat" bhi bohut ziyada hain, lehaza wo farz namazo'n ke baad eksooi ke saath 5, 6 minute nahi'n nikal sakta lehaza is sunnat se pehlu bachane ke liye iska mutabaadil ejaad kar liye gaya. Yaane "Maulwi Sahaab Salaam Pherte Hi Haath Uthae'n, Chand Masnoon-o-Ghair Masnoon Alfaaz Par Mushtamil Chote Chote Jumle Bole'n aur Mu'n Par Haath

Sunnato'n Ka Bayaan

Muakkadahh Sunnate'n Aur Unki Fazeelat:

Syeda Umme Habeeba رضي الله عنها kehti hain ke Rasool Allah ﷺ ne farmaya:

Jo shakhs din aur rat mein **مَنْ صَلَّى فِي يَوْمٍ وَلَيْلَةٍ ثِنْتَيْ عَشْرَةَ رُكْعَةً بُنِيَ لَهُ**

Pher Kar Tamaam Namaziyo'n ko "Faarigh" karde'n jis ke baad wo sab (masnoon azkaar padhe baghair) uth khade ho'n.

- Dar haqiqat ye dua nahi, rasm hai jo intihaai nek niyyati se har farz namaz ke baad adaa ki jaati hai aur is tarah ghair shaoori taur par ek (1) sunnat ko mitaane ka gunaaah kiya jaa rahaa hai. Afsos ke logo'n ko bidato'n par amal karne ke liye to badaa waqt mil jaata hai magar sunnat ko apnane ke liye waqt nahi milta, jo shakhs bidat ki tardeed kare, ise sire se dua hi ka munkar bana diya jaata hai jabke sunnat ka taarik 'اهل السنة والجماعة' Ahlus Sunnah wal Jamaah!!!
- Farz namazo'n ke baad masnoon azkaar aur duao'n ko chod kar unke mutabaadil ke taur par 'لا اله الا الله' (Laa Ilaaha Illallah) ke ijtimaii wird aur haath utha kar ijtimaii dua maangne ko is liye bhi riwaaj diya gay hai ke ye hamare maslak ki alaamat aur pehchaan ban jaae'n. Kiya kisi maslak ke tahaffuz ke liye sharai masaael-o-ahkaam ke saath is tarah khelna jaaez hai! Islam ka hukm kiya hai! Firqa waariyat ko mitaaya jaae yaa ise farogh diya jaae?
- Khulaasa ye hai ke farz namaz ke baad haath utha kar ijtimaii dua karna Fee Nafsehi jaaez hai, lekin is ka takrao ek (1) sunnat se horahaa hai, lehaza ise apna maamool nahi banana chaahiye, kyonke sunnat Rasool-e-Maqbool (s) is baat ka ziyada haq rakhti hai ke wo har kalmago musalman ka maamool, maslak aur pehchaan bane.
- Lehaaza hame'n umooman unhi azkaar aur duao'n par iktifa karna chaahiye jin par hamare pyare Nabi-e-Rahmat (s) aur unke Sahaba Ikraam رضي الله عنهم hamesha iktifa karte rahe hain. Allah Ta'ala ham sab ko taufeeq de. Aamin. (ع ر)

(farzo'n ke alawa) 12 rakat padhe uske liye bahisht mein ghar banaya jaata hai. (in 12 rakat ki tafseel ye hai:) 4 rakat Zohar se phele, 2 rakat iske baad, 2 rakat Maghrib ke baad, 2 rakat Isha ke baad aur 2 rakat Fajr se phele.

يَبْتَ فِي الْجَنَّةِ: أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَهَا
وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ.
وَرَكْعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ.

(Tirmizi: H415 [Hadees Saheeh])

Imam Tirmizi ne ise Hasan Saheeh kaha hai aur uski asal (Muslim: H728) mein hai:

Syedna Abdullah bin Umar رضي الله عنه farmate hain maine Rasool Allah ﷺ ke saath Zohar se phele 2 rakat (sunnat) padhi. (Bukhari: H1180; Muslim: H729)

Maaloom hua ke Zohar se phele 4 ki bajaae 2 rakat padhna bhi durust hai.

Rasool Allah ﷺ ne farmaya: “Raat aur Din ki (nafil) namaz 2-2 rakat hain”. (Abu Dawood: H1295 [Sanad Hasan]) Imam Ibne Khuzaima ne (H1210) mein aur Imam Ibne Hibban ne (Al Mawarid: H636) mein ise Saheeh kaha hai.

Maaloom hua ke 4 rakat sunnat bhi 2-2 karke adaa karna ziyaada fazeelat kaa baais hai.

Rasool Allah ﷺ Sunnate'n Ghar Mein Padhte The:

Abdullah bin Shaqeeq رضي الله عنه riwayat karte hai ke maine Syeda Ayesha رضي الله عنها se Rasool Allah ﷺ ke nafilo'n ka haal daryaaft kiya to Syeda Ayesha رضي الله عنها ne kaha: “Rasool Allah ﷺ mere ghar mein Zohar se phele 4 rakat padhte the, phir Aap nikalte aur logo'n ke saath (Zohar ke) farz padhte, phir (ghar mein) daakhil hote aur 2 rakat namaz padhte. Aap logo'n ke saath maghrib ki namaz padhte, phir (ghar mein) daakhil hote aur 2 rakat (sunnat) padhte, phir Aap ﷺ logo'n ke saath isha ki namaz padhte, phir (ghar mein) daakhil hote aur 2 rakat namaz padhte aur raat ko Aap ﷺ 9 rakat (Tahajjud ki) namaz padhte in mein witr bhi hota

tha aur jab subah numudaar hoti to (namaz-e-Fajr se pehle) 2 rakat (sunnat) padhte”. (Muslim: H730)

Ghair Muakkadah Sunnate’n:

Rasool Allah ﷺ ne farmaya: “Jo shakhs Asr se pehle 4 rakat (sunnat) padhe, Allah is par rahmat kare”. (Abu Dawood: H1270 [Sanad Hasan]; Tirmizi: H430) Imam Tirmizi ne aur Nawavi ne (Al Majmua: V4 P8) mein ise Hasan, jabke Ibne Khuzaima ne (H1193) mein aur Ibne Hibban ne (Al Mawaarid: H616) mein Saheeh kaha hai.

Maghrib Se Pehle 2 Rakat:

Rasool Allah ﷺ ne farmaya: “Maghrib se pehle 2 rakat namaz adaa karo”, Teesri baar farmaya: “Jiska dil chaahe”. Ye is liye farmaya ke kahee’n log isko sunnat-e-muakkadah banaale’n. (Bukhari: H1183)

Syedna Anas رضي الله عنه se riwayat hai ke jab Madina mein moazzin Maghrib ki azaan kehta, to log sunnato’n ki taraf daodte aur 2 rakat padhte. Log is kasrat se 2 rakat padhte ke masjid mein daakhil hone waala ajnabi ye guman karta ke Maghrib ki jamaat ho chuki hai. (Muslim: H837)

Marsad bin Abdullah رضي الله عنه Syedna Uqba رضي الله عنه ke paas aae aur kaha: “Kya ye ajeeb baat nahi ke Syedna Abu Tameem رضي الله عنه Maghrib ki namaz se pehle 2 rakat padhte hain?” Uqba رضي الله عنه ne kaha ke “Ham bhi Rasool Allah ﷺ ke zamane mein padhte the”. Unho’n ne poocha: “Ab kyo’n nahi padhte?” Kehne lage ke “Masrufiyat hai”. (Bukhari: H1184)

Juma Ke Baad Ki Sunnate’n:

Rasool Allah ﷺ ne farmaya: “Jab tum mein se koi juma ke baad namaz padhne lage to 4 rakat adaa kare”. (Muslim: H881)

Maaloom hua ke Juma ke baad 4 rakat sunnate’n padhni chaahiye aur agar koi 2 rakat padhle to jaez hoga.

Syedna Abdullah bin Umar  Juma ke baad kuch namaz nahi padhte the, yaha'n tak ke apne ghar aate aur 2 rakat padhte. (Bukhari: H937; Muslim: H882)

Isse maaloom hua ke Namaz-e-Juma ke baad 2 rakat sunnat padhan bhi durust hai. Jabke 4 rakat padhna qauli hadees ki wajah se ziyada behtar aur mazed fazeelat kaa baais hai. (Mara'h-al-Mafateeh: H1175)

Fajr Ki Sunnaton Ki Fazeelat:

Syeda Ayesha  kehti hain ke Rasool Allah  ne farmaya: "Fajr ki 2 sunnaton duniya aur jo kuch duniya mein hai, is se behtar hain". (Muslim: H725)

Syeda Ayesha  se riwayat hai ke Rasool Allah  nawaafil (sunnat) mein se kisi cheez par itni muhafizat aur mudawemat nahi karte the jis qadr Fajr ki 2 sunnaton par karte the. (Bukhari: H1169; Muslim: H(94)-724)

Rasool Allah  jab Fajr Ki 2 sunnaton padhte to daaen pehlu par lette the. (Bukhari: H1160; Muslim: H(122)-736)

Fajr Ki Sunnaton Farzon Ke Baad Padhne Ka Jawaaz:

Agar aap aise waqt masjid mein pohonche ke jamaat khadi hogai ho aur aap ne sunnaton naa padhi hon to-us-waqt sunnaton mat padhen kyonke Rasool Allah  ne farmaya: "Jab namaz ki iqamat (takbeer) ho jae to farz namaz ke alawa koi namaz nahi hoti". (Muslim: H710)

Aisi surat mein aap jamaat mein shaamil ho jaeen aur farz padh kar sunnaton padh len. Chunache Rasool Allah  ne 1 shakhs ko subah ki farz namaz ke baad 2 rakat padhte hue dekh kar farmaya: "Subah ki (farz) namaz 2 rakat hain tum ne mazed 2 rakat kaisi padhi hain?"-us-shakhs ne jawab diya: "Main ne 2 rakat sunnat (jo farzon se pehle hain) nahi padhi theen. Inko ab padha hai". (ye sun kar) Aap  khamosh ho gae. (Sunan Daraqtuni: As Salah V1 P383-384: H9; Sunan Kubra Lil Bayhaqi: As Salah: V2 P456 H4391) Imam Ibne Khuzaima ne (H1116) mein, Ibne Hibban ne (Al Mawaarid: H624) mein, Haakim ne (Al Mustadrak: V1 P274-275) mein aur

Zahbi ne ise Saheeh kaha hai. Ye hadees Saheeh hai, lehaza ise munqata kehna ghalat hai.

Aur Aap ﷺ ki khamoshi razamandi ki daleel hai (mohaddiseen ki istilaah mein ye taqreeri hadees kehlaati hai).

Ek shakhs masjid mein aaya Rasool Allah ﷺ subah ke farz padh rahe the. Usne masjid ke 1 kone mein 2 rakat sunnat padhi. Phir jamaat mein shaamil ho gaya. Jab Aap ne salam phera to farmaya: “Toone farz namaz kise shumaar kiya? Jo akele padhi thi yaa jo hamare saath jamaat se padhi hai?” (Muslim: H712)

Maaloom hua ke farz ke hote waqt sunnato’n ka padhna durust nahi hai.

Namaazo’n Ki Rakat:

- ① Namaz-e-Fajr: ② Farz, usse pehle ② sunnate’n hain (kul ④ rakat hui)
- ② Namaz-e-Zohar: ④ Farz, usse pehle ④ sunnate’n aur baad mein ② sunnate’n (kul ⑩ rakat hui).
- ③ Namaz-e-Asr: ④ Farz.
- ④ Namaz-e-Maghrib: ③ Farz, uske baad ② sunnate’n (kul ⑤ rakat hui)
- ⑤ Namaz-e-Isha: ④ Farz, aur namaz-e-Isha ke baad ② sunnate’n (kul ⑥ rakat hui)

Namaz-e-Witr dar-asal raat ki namaz hai, jo tahajjud ke saath milaa kar padhi jaati hai. Jo log raat ke aakhri hisse mein naa uth sakte ho’n wo witr bhi namaz-e-isha ke saath hi padh liya kare’n.

Rasool Allah ﷺ ne farmaya:

Jise khatra ho ke raat ke aakhri hisse mein nahi uth sakega wo مَنْ خَافَ أَنْ لَا يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ

awwal shab hi witr padhle.

أَوَّلُهُ. (Muslim: H755)

Tahajjud, Qiyaam-ul-Lail, Qiyaam-e-Ramazaan Aur Witr

Fazeelat:

Syedna Abu Umaama رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne farmaya:

Tahajjud zaroor padha karo, kyunke wo tum se pehle saaliheen ki rawish hai aur tumhare liye apne Rabb ke qurb ka waseela, gunaaho'n ke mitne ka zariya aur (mazeed) gunaaho'n se bachne ka sabab hai.

عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ دَأْبُ الصَّالِحِينَ قَبْلَكُمْ، وَهُوَ قُرْبَةٌ لَّكُمْ إِلَىٰ رَبِّكُمْ وَمَكْفَرَةٌ لِّلْسَيِّئَاتِ وَمَنْهَاةٌ عَنِ الْإِثْمِ.

(Saheeh ibne Khuzaima: H1135 [Sanad Hasan])

(Tirmizi: H3549 'ب' [Sanad Hasan]). Haafiz Iraqi ne ise Hasan, jabke (Haakim: V1 P308) aur Imam Zahbi ne Saheeh kaha hai

Syedna Abu Huraira رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne farmaya: "Us shakhs par Allah ki rahmat ho jo raat to utha. Phir namaz (-e-tahajjud) padhi aur apni aurat ko jagaaya. Phir usne (bhi) namaz padhi. Phir agar biwi (ghalba-e-neend ke baais) na jaagi, to uske mu'n par paani ke cheete mare. Us aurat par Allah ki rahmat ho jo raat ko uthi phir namaz (-e-tahajjud) padhi aur apne khawind ko jagaaya. (Phir usne bhi namaz padhi). Phir agar khawind (ghalba-e-neend ke baais) na jaaga to uske mu'n par paani ke cheete maare". (Abu Dawood: H1308 [Sanad Hasan]) Imam Haakim ne (Al Mustadrak: V1 P309) mein. Imam Ibne Khuzaima ne (H1148) mein. Imam Ibne Hibban (Al Mawaarid: H646) mein, Imam Zahbi aur Imam Nawavi ne (Al Majmua: V4 P46) mein ise Saheeh kaha hai.

Syed Abu Huraira رضي الله عنه kehte hain Rasool Allah ﷺ ne farmaya ke: "Farz namaz ke baad sab namazo'n se afzal raat (tahajjud) ki namaz hai". (Muslim: H1163)

Rasool Allah ﷺ ne farmaya: "Jab insaan sota hai to shaitan iske sar ki guddi par 3 girhe'n lagaata hai aur har girah ke saath kehta hai ke raat

badi lambi hai tu soya reh. Phir agar wo bedar ho kar Allah ka zikr kare to ek (1) girah khul jaati hai aur agar wazoo kare to doosri girah khul jaati hai aur agar namaz padhe to teesri girah bhi khul jaati hai. Aur wo shaadmaan aur paak nafs ho kar subah karta hai warna uski subah khabees aur sust-nafs ke saath hoti hai”. (Bukhari: H1142; Muslim: H776)

Rasool Allah ﷺ ne farmaya: “Allah Ta’ala har raat ko jab ek-tihaai raat baaqi reh jaati hai asmaani duniya par nuzool farma kar farmata hai: “Koi hai jo mujhe pukare, main uski dua qubool karu’n? Koi hai jo mujh se maange, main usko du’n? Koi hai jo mujh se bakhshish talab kare, main usko bakhsh du’n?” (Bukhari: H1145; Muslim: H758)

Nabi-e-Rahmat ﷺ ka Shukar Karne Ka Andaaz:

Syedna Mughaira رضي الله عنه farmate hain ke Rasool Allah ﷺ (raat ko tahajjud mein) itna lamba qiyaam karte ke Aap ke paao’n sooj jaate. Aap ﷺ se sawaal hua: “Aap itni mashaqqat kyo’n karte hain. Halaanke Aap k agle-pichle sab gunaaah maaf hain?” Aap ﷺ ne farmaya: “Kya phir (jab Allah Ta’ala ne mujhe Nabuwwat ke inaam, maghfirat ki daulat aur be-shumaar nemato’n se nawaaza hai) main Allah ka shukar guzaar bandanaa banoo’n?”. (Bukhari: H1130; Muslim: H2819)

Neend Se Bedaar Hone Ki Duae’n:

Syedna Ayesha رضي الله عنها farmati hain ke Rasool Allah ﷺ jab raat ko (bistar se tahajjud ke liye) uthte to (ye) padhte:

Allah sabse badaa hai.

اللَّهُ أَكْبَرُ

Saari taareef Allah ke liye hai.

الْحَمْدُ لِلَّهِ

Allah apni taareef samet (har aeb se) paak hai.

Main nihaayat hi paakiza baadsha ki paaki bayaan karta hu’n.

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ،
سُبْحَانَ الْمَلِكِ الْقُدُّوسِ

Main Allah se bakhshish talab

أَسْتَغْفِرُ اللَّهَ

karta hu'n.

Allah ke siwa (saccha) maabood nahi hai.

Aye Allah! Main duniya-o-aakhirat ki tangiyo'n se teri panaah maangta hu'n.

لَا إِلَهَ إِلَّا اللَّهُ
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ ضَيْقِ الدُّنْيَا وَضَيْقِ يَوْمِ
الْقِيَامَةِ

(Abu Dawood: H5085 [Hadees Hasan])

Phir kehte:

Aye Allah! Mujhe maaf farma, mujhe hidaayat ataa kar, mujhe rizq de aur aafiyat se nawaaz.

اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي.

(Musnad)

Phir wazoo karke tahajjud shuru karte. (Abu Dawood: H766 [Sanad Hasan])

Imam Ibne Hibban ne (Al Mawarid: H649) mein ise Saheeh kaha hai.

Rasool Allah ﷺ ne farmaya: "Jo shakhs raat ko neend se jaage aur kahe":

Allah ke siwaa koi (saccha) maabood nahi hai, Wo akela hai Uska koi shareek nahi, Usi ke liye saari baadshaahat aur Usi ke liye saari taareef hai aur Wo har cheez par khoob khudrat rakhne waala hai. saari taareef Allah ke liye hai, Alah (har aeb se) paak hai, Allah ke siwa koi maabood nahi Allah sab se badaa hai, badee se bachne aur neki karne ki kisi mein taaqat nahi hai magar Allah ki taufeeq se.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ. وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. الْحَمْدُ لِلَّهِ
وَسُبْحَانَ اللَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ
وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

(Bukhari: H1154)

Laailaaha Illallahu Wahdahu Laa Shareeka Lahu, Lahul Mulku wa Lahul Hamdu wahuwa Aa'laa Kulli Shai-in Qadeer – Alhamdulillahi wa Subhanallai walaa Ilaaha Illallahu wallahu Akbar walaa Haulaa wa Laa Quwwata Illa Billahi

Phir Kahe: 'اللَّهُمَّ اغْفِرْ لِي' Allahumagh Firli– Aye Allah! Mujhe Bakhsh De”.

Ya koi aur dua kare to qubool hogi aur agar wazoo karke namaz padhe to (wo bhi) qubool ki jaae gi. (Bukhari: H1154)

Rasool Allah ﷺ tahajjud ke liye uthe, to Aap ne baithne ke baad asmaan ki taraf nazar karke Surah Aale Imran ki aakhri 10 aayaat (189-200) padhi. (Bukhari: H4569-4570; Muslim: H(191)-763)

Zameen Aur Asmaano'n Ki Paedaish Mein, Raat Aur Din Ke Baari-baari Aane Mein.

Yaqinan Un Aqal-mand Logo'n Ke Liye bohot Nishaniya'n Hain, Jo Uthte-baithte, Aur Lait-te Har Haal Mein Allah Ko Yaad Karte Hain Aur Zameen Aur Asmaano'n Ki Saakht Mein Ghaur-o-Fikr Karte Hain (phir be-ikhtiyaar pukaar uthte hain:) Aye Hamaare Parwardigaar! Ye Sab Kuch Toone, Baatil Aur Be-maqsad Nahi Banaaya Hai. Tu (har aeb se) Paak Hai, Pas Aye Hamaare Rabb Hame'n Aag Ke Azaab Se Bachaa.

Aye Hamaare Parwardigaar! Toone Jise Aag Mein Daala, Use Dar-haqiqat Badi Zillat-o-Ruswaai Mein Daal Diya Aur Aise Zaalimo'n Ka Koi Madadgaar Nahi Hoga.

Aye Hamaare Rabb! Ham Ne Ek Pukaarne Waale Ko Suna, Jo Imaan Ki Taraf Bulaata Tha (aur kehta tha) Ke Apne Rabb Par

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ۝١٨٠

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقَعُودًا وَعَلَىٰ جُفُوبِهِمْ
وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ رَبَّنَا مَا
خَلَقْتَ هَذَا بَاطِلًا ۖ سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ۝١٨١

رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ ۖ وَمَا
لِظَّالِمِينَ مِنْ أَنْصَارٍ ۝١٨٢

رَبَّنَا إِنَّا أَسْعَفْنَا مُنَادِيًَا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا
بِرَبِّكُمْ فَأَمَنَّا ۗ رَبَّنَا فَأَغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا
سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْآبِرِ ۝١٨٣

Imaan Laao, So Ham Imaan Le
Aae. Pas Aye Hamaare Khaaliq!
Hamaare Gunaah Maaf Farma
Aur Hamaari Buraiyaa'n Hamse
Door Karde, Aur Hamaara
Khaatima Nek Logo'n Ke Saath
Kar.

Aye Hamaare Raaziq! Jo Waade
Toone Apne Rasoolo'n Ke Zariye
Hamse Kiye Hain, Unhe'n
Hamare Saath Poora Farma, Aur
Qiyaamat Ke Din Hame'n
Ruswaai Mein Na Daal, Be-shak
Tu Waada Khilaafi Karne Waala
Nahi Hai.

Phir Unke Raab Ne Unki Dua
Qubool Karli (aur farmaya:) Main
Tum Mein Se Kisi Ka Amal Zaaya
Nahi Karoonga, Khwah Mard Ho
Yaa Aurat, Baaz Tumhare Baaz Se
Hain, Lehaaza Jin Logo'n Ne
(meri khaatir) Hijrat Ki, Apne
Gharo'n Se Nikaale Gae, Meri
Raah Mein Sataae Gae Aur (mere
liye) Lade, Aur Maare Gae, Main
Unke Sab Qusoor Maaf Kar
Doonga Aur Unhe'n Aise
Baagho'n Mein Daakhil Karunga,
Jinke Neeche Nehre'n Chalti
Hain. Ye Allah Ke Yaha'n Unki
Jaza Hai, Aur Behtareen Jaza
Allah Hi Ke Paas Hai.

Aye Nabi ﷺ! duniya ke) Mulko'n
Mein Kaafir Logo'n Ka (aesh-o-
ishrat se) Chalna Phirna Tumhe'n

رَبَّنَا وَاتِّمَامًا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ
الْقِيَامَةِ ۚ إِنَّكَ لَا تُخْلِفُ الْوَعْدَ ﴿١٦٣﴾

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ
مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أَنُثِيَ بَعْضُكُمْ مِّنْ بَعْضٍ ۚ
فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي
سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ
وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ كُتُبًا
مِّنْ عِنْدِ اللَّهِ ۖ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٦٥﴾

لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ۚ
مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ ۖ وَبِئْسَ الْبِهَادُ

(١٦٤)

Kisi Dhoke Mein Na Daale. Ye Thoda Sa Faaeda Hai, Phir Unka Thikaana Jahannum Hai Aur Wo Buri Jagah Hai.

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا لَا يَمُوتُونَ عِنْدَ اللَّهِ وَ مَا عِنْدَ اللَّهِ خَيْرٌ لِلْآبِرَارِ ﴿١٩٨﴾

Lekin Jo Log Apne Rabb Se Darte Rahe, Unke Liye Baghaat Hain, Jinke Neeche Nehre'n Chalti Hain, Un Mein Wo Hamesha Rahenge, Ye Allah Ki Taraf Se Mehmaani Hai, Aur Jo Kuch Allah Ke Paas Hai Nek Logo'n Ke Liye Wohi Sabse Behtar Hai.

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خُشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾

Aur Ahle Kitaab Mein Se Baaz Log Aise Bhi Hain, Jo Allah Par Imaan Rakhte Hain, Aur Us Kitab Ko Bhi Maante Hain, Jo Tumhari Taraf Utaari Gai Hai, Aur Us Kitab Ko Bhi Jo (isse qabl khud) Unki Taraf Utaari Gai Thi, Wo Allah Se Darne Waale Hain, Aur Allah Ki Aayaat Ko Thodi Si Qeemat Par Bech Nahi Dete, Yehi Hain Wo Log Jinka Ajar Unke Rabb Ke Paas (mehfooz) Hai. Yaqinan Allah Ta'ala Jald Hisaab Lene Waala Hai.

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

(Surah Aale Imran: 190-200)

Aye Imaan Waalo! Sabar Se Kaam Lo, Baa-ham Sabar Ki Talqeen Karo Aur Jihaad Ke Liye Taiyyar Raho, Aur Allah Se Daro, Taake Tum Kamyab Ho Jaao.

Tahajjud Ki Dua-e-Istiftah:

Syedna Ibne Abbas رضي الله عنه riwayat karte hain ke jab Rasool Allah ﷺ raat ko tahajjud ke liye khade hote to (takbeer-e-tehrima ke baad ye) padhte:

Ilaahi! Tere hi liye saari taareef hai. Zameen-o-asmaan aur jo kuch in mein hain, (sabko) Toohi qaaem rakhne waala hai. Tere hi liye saari taareef hai. Zameen-o-asmaan aur jo kuch in mein hai, (us sab) ki baadshaahat tere liye hai. Tere hi liye saari taareef hai. Toohi raushan karne waala hai zameen-o-asmaan ko aur jo kuch in mein hai, Tere hi liye saari taareef hai. Toohi baadsha hai zameen-o-asmaan ka. Tere hi liye saari taareef hai. Tu haq hai, aur (duniya-o-aakhirat ke mutaalliq) tera wada haq hai. (Aakhirat mein) teri mulaqaat haq hai. Tera kalaam haq hai. Jannat haq hai. Jahannam haq hai. Tamaam Ambiya haq hain aur Muhammad ﷺ haq hain qiyaamat haq hai. Ilaahi! Main tere saamne jhuk gaya, main tere saath imaan laaya, maine tujh hi par bharosa kiya, maine sirf teri taraf rujoo kiya. Sirf teri hi madad se (dushmano'n se) jhagdta hu'n. Maine sirf tujhe hi apna haakim maana, so tu mere agle pichle aur zaahir-o-poshida (saare ke saare) gunaah maaf

اَللّٰهُمَّ لَكَ الْحَمْدُ اَنْتَ قَيُّمُ السَّمٰوٰتِ وَالْاَرْضِ
وَمَنْ فِيْهِنَّ، وَلَكَ الْحَمْدُ، لَكَ مُلْكُ السَّمٰوٰتِ
وَالْاَرْضِ وَمَنْ فِيْهِنَّ، وَلَكَ الْحَمْدُ اَنْتَ نُوْرُ
السَّمٰوٰتِ وَالْاَرْضِ وَلَكَ الْحَمْدُ اَنْتَ مَلِكُ السَّمٰوٰتِ
وَالْاَرْضِ وَلَكَ الْحَمْدُ اَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ،
وَلِقَاؤُكَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ
حَقٌّ، وَالنَّبِيُّوْنَ حَقٌّ، وَمُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اَللّٰهُمَّ لَكَ اَسْلَمْتُ،
وَبِكَ اَمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ اَنْبَتُ، وَبِكَ
خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِيْ مَا قَدَّمْتُ
وَمَا اَخَّرْتُ، وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ، اَنْتَ
الْبَقِيَّةُ وَاَنْتَ الْبَاقِي، لَا اِلٰهَ اِلَّا اَنْتَ.

(Bukhari: H1120; Muslim: H769)

karde. Toohi aage karne waala
aur peeche karne waala hai. Tere
siwaa koi (saccha) maabood nahi
hai.

Allahumma lakalhamdu anta qaiyyimus samaawaati wal arzi waman
feehinna. Wa lakal hamdu laka mulkus samaawaati wal arzi waman
feehinna. Wa lakal hamdu anta noorus samaawaati wal arzi wa man
feehinna. Wa lakal hamdu anta malikus samaawaati wal arzi wa lakal
hamdu antal haqqu, wa wa'dukal haqqu wi liqaa-o-ka haqqu wa
qauluka haqqu, wal jannatu haqqu, wan-naaru haqqu wan-nabiyyuna
haqqu wa muhammadu haqqun, was saa-a'tu haqqu, Allahumma laka
aslamtu wabika aamantu wa aa'laeka tawakkaltu wa ilaika anabtu
wabika khaasamtu wa ilaika haakamtu faghfirli ma qaddamtu wamaa
akhkhartu wamaa asrartu wa maa aa'lantu antal muqaddimu wa antal
muakkhiru laa ilaaha illa anta.

Rasool Allah ﷺ Ki Namaz-e-Tahajjud Ki Kaefiyat:

Rasool Allah ﷺ ki namaz-e-tahajjud ka husn aur tool bayaan nahi ho
sakta. (Bukhari: H1147)

Syedna Abu Zar رضي الله عنه kehte hain: “Rasool Allah ﷺ ne tahajjud mein
qiyaam kiya ke is 1 ayaat ko (Ajz-o-Ilhaah se baar baar) padhte subah
kardi”

Agar Tum Unhe'n Azaab De To
Wo Yaqinan Tere Hi Bande Hain
Aur Agar Tu Unhe'n Maaf Karde
To Yaqinan Tu Ghaalib (aur)
Hikmat Waala Hai.

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ
أَنْتَ الْعَزِيزُ الْحَكِيمُ.

(Bukhari: H1147))

Syedna Huzaifa رضي الله عنه ne Nabi-e-Akram ﷺ ko tahajjud padhte dekha, wo
Kehte hain: “Surah Fatiha ke baad Aap ne Surah Baqara padhi. Phir
ruku kiya aur Aapka ruku Aap ke Qiyaam ki maanind tha (qiyaam ki
tarah ruku bhi kaafi taweel kiya). Phir Aapne ruku se sar uthaaya aur

Aapka qauma Aapke ruku ki maanind tha (ruku ki tarah qauma bhi kaafi lamba kiya). Phir Aapne sajda kiya aur Aapka sajda Aapke qaume ki maanind tha (qauma ki tarah sajda bhi kaafi lamba kiya). Phir sajde se sar uthaaya aur Aap dono sajdo'n ke darmiyan (jalse mein) apne sajde ki maanind baithe the (yaane sajde ki tarah jalsa mein bhi der lagaai aur khoob itminaan kiya). Is tarah Aap ne 4 rakat mein Surah Baqara, Surah Aale Imran, Surah Nisaa aur Surah Maaida padhe'n". (Abu Dawood: H874 [Hadees Saheeh])

SubhanAllah! Ye thi Nabi-e-Rahmat ﷺ ki namaz-e-tahajjud. Sirf 4 rakat mein sawa-saat paare padhe. Phir ruku, qaume, sajde aur jalse ki daraazi aur un mein tasbihaat aur duao'n ko kasrat se padhna Aap par khatam tha.

Syedna Huzaifa ؓ bayaan karte hain ke main 1 raat Nabi-e-Akram ﷺ ke saath nafil namaz mein shareek hua. Aap ne Surah Baqara shuru ki. Main ne socha ke Aap 100 ayat padh kar ruku mein jaaenge magar Aap padhte chale gae. Main ne khayaal kiya ke Surah Baqara ko 1 rakat mein khatam karenge, lekin Aap padhte rahe. Aap ne Surah Baqara khatam karke Surah Nisaa shuru karli, phir use khatam karke Surah Aale Imran ko padhna shuru kar diya, use bhi khatam kar daala. Aap nihaayat aahistagi se padhte jaate the. Jab aisi ayaat ki tilaawat karte jis mein tasbeeh ka zikr hota to SubhanAllah kehte. Agar kuch maangne ka zikar hota to sawaal karte, agar panaah maangne ka zikar hota to A'oozu Billah padhte. Surah Aale Imran khatam karke Aap ﷺ ne ruku kiya. (Muslim: H772)

Is Hadees se maaloom hua ke tilaawat-e-Quran mein tarteeb ka khayaal rakhna zaroori nahi kyunke Aap ﷺ ne Aale Imran ki tilaawat Sura Nisaa ke baad ki haalaanke Aale Imran tarteeb mein Surah Nisaa se pehle hai.

Rasool Allah ﷺ ne Syedna Abdullah bin Umar ؓ se kaha: "Mujhe batlaya gaya hai ke tum saari raat nafil padhte ho aur din ko roza

rakhte ho. Agar tum aisa karoge to tumhari aankhe’n kamzor aur tabiyyat sust ho jaaegi. Tumhari jaan aur tumhare baal-baccho’n ka bhi tum par haq hai. Is liye roza rakho aur iftaar bhi karo. Raat ko qiyaam karo aur neend bhi”. (Bukhari: H1153) ¹⁸²

Nabi-e-Akram ﷺ 3 din se kam mein Quran-e-Majeed khatam karna pasand nahi farmate the. Aap ﷺ ne Syedna Abdullah bin Amr ؓ se farmaya: “Ek maah mein Quran-e-Paak khatam kar liya karo”. Unho’n ne arz ki ke main isse ziyaada tilaawat karne ki taaqat rakhta hu’n. Aap ﷺ ne farmaya: “To 20 din mein khatam kar liya karo”. Unho’n ne kaha ke main isse ziyaada taaqat rakhta hu’n. Aap ﷺ ne farmaya: “7 din mein khatam kar liya karo, isse ziyaada ki ijaazat nahi”. (Bukhari: H5054; Muslim: H1159) Phir Aap ﷺ ne unhe’n Quran-e-Paak 3 din mein khatam karne ki ijaazat dedi aur farmaya: “Quran-e-Paak se us shakhs ko poori samajh haasil nahi ho sakti jo 3 din se kam muddat mein Quran-e-Paak khatam karta hai”. (Abu Dawood: H1390 [Hadees Saheeh]; Tirmizi: H2949) Imam Tirmizi ne ise Saheeh kaha hai.

Nabi-e-Akram ﷺ ne farmaya: “Jo shakhs raat ke nawaafil mein 200 ayaat tilaawat karta raha hai. Wo itaa-at guzaar, mukhlis logo’n mein shumaar hota hai”. (Al Mustadrak: V1 P309 H1161; Saheeh Ibne Khuzaima: H1143) Is riwayat ki sanad Hasan hai. Saad bin Abdul Hameed jamhoor ke nazdeek moosaq¹⁸³ raawi hai, lehaza Hasan-ul-Hadees hai. Nabi-e-Akram ﷺ saari raat nawaafil nahi padhte the. (Muslim: H746)

Aap ﷺ Ke 3 Duae’n:

Syedna Khabbab bin Arat ؓ ek Badari Sahaabi hain 1 raat Nabi-e-Akram ﷺ ke saath the. Farmate hain ke Aap tamaam raat bedaar

¹⁸² Isse maaloom hua ke kisi ummati ka saari raat ibaadat mein guzaarna durust nahi hai. Wallhu A’alam (وَع)

¹⁸³ T: Qaul ya ahd waghaira ke liye mazboot, pukhta [Rekhta]

rahe¹⁸⁴ aur nawaafil adaa karte rahe yaha’n tak ke subah saadiq ho gai. Jab Aap ne namaz se salaam phera to Syedna Khabbab رضي الله عنه ne arz kiya Yaa Rasool Allah ﷺ! Mere maa baap Aap par qurbaan, Aaj raat jis tarah Aap ne nawaafil padhe isse pehle meine kabhi Aap ko is tarah namaz adaa karte nahi dekha, Aap ne farmaya: “Tum ne durust kaha”. Ye wo namaz thi jisme Allah ke saath ishtiyaaq badhaaya gaya aur uske azaab se panaah maangi gai. Chunache maine Allah Ta’ala se 3 sawaal kiye jin mein se 2 qubool hue. 1 sawaal ye ke Allah meri ummat ko saabiqa ummato’n ki tarah tabaah-o-barbaad na kare, usko Allah ne qubool farmaya. Doosra sawaal ye ke meri (saari) ummat par (ba-yak waqt) dushmano’n ko ghalba haasil na ho, ye bhi qubool kar liya gaya. Phir maine sawaal kiya ke Ummat-e-Muhammadiya mein ikhtilaaf roo-numa na ho, lekin ise qubool nahi kiya gaya. (Nasai: H1639 [Sanad Saheeh]; Tirmizi: H2175) Imam Ibne Hibban ne (Al Mawaarid: H1830) mein aur Imam Tirmizi ne ise Hasan Ghareeb Saheeh kaha hai.

Rasool Allah ﷺ raat ke nawaafil mein kabhi sirri (aahista) aur kabhi jehri (buland awaaz se) qirat farmate. (Tirmizi: H449 [Sanad Saheeh]; Ibne Majah: H1354) Imam Tirmizi ne ise Hasan kaha hai, (Abu Dawood: H1437).

Jab Aap ghar mein nawaafil adaa karte to hujre mein Aap ki qirat sunai deti thee. (Abu Dawood: H1327 [Sanad Hasan])

¹⁸⁴ Nabi-e-Akram (s) ka saari raat namaz padhne ka maamool nahi tha. Magar kabhi-kabhi aisa bhi kar lete the, jaisa ke mazkoora hadees mein subah tak namaz padhne ka zikr hai. Yaa Nasai ke hawaale se Syedna Abu Zar رضي الله عنه ki H283 par guzar chuki hai. Ke Aap (s) ne ek (1) hi ayat padhte padhte subah ki. Yaa Ramzan-ul-Mubarak ki aakhri ashre ki raato’n mein “Tamaam shab ibaadat ki” (Bukhari: H2024) Syeda Ayesha رضي الله عنها ki hadees se saabit hota hai. Is liye saari raat jaag kar ibaadat karne ko maamool banaa lena aur us par hameshgi karna yaa aksar aisa karna khilaaf-e-sunnat hai. Lekin kabhi kabhaar aisa karne mein koi harj nahi. Dekhiye Sifat Salat un Nabi (s) lil Albani: P105 (ع ٢)

Aap ﷺ 1 raat baahar nikle to Aap ne dekha ke Syedna Abu Bakar Siddiq ؓ, aahista qirat se nawaafil padh rahe hain aur Syedna Umar Farooq ؓ nawaafil mein ouchi awaaz se qirat kar rahe hain. Jab wo dono Rasool Allah ﷺ ki khidmat mein haazir hue to Aap ne Syedna Abu Bakar ؓ se farmaya: “Aye Abu Bakar raat mein aapke paas se guzra, Aap pasth awaaz se nawaafil padh rahe the”. To unho’n ne arz ki: “Yaa Rasool Allah ﷺ! Jis (Allah) se main sargoshi kar raha tha us tak meri awaaz pohon’ch rahi thee”. Phir Aap ne Syedna Umar ؓ se kaha ke: “Raat mera aapke paas se guzar hua, aap ouchi awaaz ke saath nafil padh rahe the”. To unho’n ne arz kiya: “Yaa Rasool Allah ﷺ! Main soe huo’n ko bedar karna chahta tha. (ke wo bhi tahajjud padhe’n) aur shaitaan ko bhagaane ka iraada rakhta tha”. Us par Aap ﷺ ne Syedna Abu Bakar ؓ ko zara ouchi awaaz se aur Syedna Umar ؓ ko zara neechi awaaz se padhne ka hukm diya. (Abu Dawood: H1329 [Sanad Hasan]) Imam Ibne Khuzaima ne (H1161) mein aur Imam Ibne Hibban ne (Al Mawaarid: H656) mein, Imam Haakim ne (Al Mustadrak: V1 P310) mein aur Hafiz Zahbi ne ise Saheeh kaha hai

Rasool Allah ﷺ Ki Namaz-e-Shab Ka Maamool:

Syeda Ammi Ayesha Siddiqa ؓ Nabi-e-Akram ﷺ ki namaz-e-shab ka maamool bayaan farmati hain: “Ramzan hota yaa ghair ramzan, Rasool Allah ﷺ (raat ki namaz bil-umoom) 11 rakat se ziyaada nahi padhte the. (pehle) aap 4 rakat padhte, pas unki khoobi aur daraazi naa poocho, phir aap 4 rakat padhte, pas unki khoobi aur daraazi (bhi) kuch naa poocho. Phir (aakhir mein) Aap 3 rakat (witr) padhte”. (Bukhari: H1147; Muslim: H738)

Qiyaam-ul-Lail Ka Tariqa:

Rasool Allah ﷺ ka bil-umoom witr padhne ka tariqa, Syeda Ayesha ؓ you’n bayaan farmati hain ke Nabi-e-Akram ﷺ Namaz-e-Isha se Fajr tak 11 rakat padhte. Har 2 rakat par salam pherte aur 1 rakat witr padhte. (Muslim: H(122)-736)

Rasool Allah ﷺ ne hame'n bhi yehi taaleem di. Chunache Syedna Ibne Umar ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "Raat ki namaz 2-2 rakat hai. Jab subah (saadiq) hone ka khatra ho to 1 rakat padhlo. Ye (ek rakat, pehli saari) namaz ko taaq banaadegi". (Bukhari: H990-993; Muslim: H749)

Rasool Allah ﷺ ne farmaya: "Witr aakhri raat mein 1 rakat hai". (Muslim: H752)

Rasool Allah ﷺ ne farmaya: "Jab tum raat ko nawaafil padhna shuru karo to pehle 2 halki rakat adaa karo". (Muslim: H768)

Aap ne raat ka qiyaam kiya pehle 2 halki rakat padhe'n, phir 2 taweel rakat padhe'n phir unse halki 2 taweel rakat padhe'n, phir unse halki 2 taweel rakat phir unse halki 2 taweel rakat phir unse halki 2 rakat phir 1 rakat witr padha. Ye 13 rakat hueen. Aap ki har 2 rakat pehle wali 2 rakat se halki hoti thee'n. (Muslim: H765)

Syeda Ayesha ؓ farmati hai ke Rasool Allah ﷺ 1 rakat witr padhte. (aakhri) 2 rakat aur 1 rakat ke darmiyan (salam pher kar) baat cheet bhi karte. (Ibne Majah: H1177 [Hadees Saheeh]; Musannaf Ibne Abi Shaiba: V2 P291: H6803) Boosri ne ise Saheeh kaha hai. Nez dekhiye: (Muslim: H736), tarqeem Darussalam: (1718) aur (Saheeh ibne Hibban: Al Mawaarid: H678)

Syedna Ibne Umar ؓ riwayat karte hain ke Rasool Allah ﷺ witr ki 2 aur 1 rakat mein salam se fasal (judaai) karte. (Saheeh Ibne Hibban (Al Ehsan): H2424, doosra nuskha: H2433 [Sanad Saheeh])¹⁸⁵

Syedna Ibne Abbas ؓ se kaha gaya ke Ameer-ul-Momineen Syedna Moavia ؓ ne ek (1) hi witr padha hai. Syedna Ibne Abbas ؓ ne farmaya

¹⁸⁵ Haafiz Ibne Hajar ne Fathul Baari: V2 P482 mein ise Qawee kaha hai. Yaane 3 witr is tarah padhte ke 2 rakat padhkar salam pherte aur phir uth kar teesri rakat alag padhte (ع ٢)

ke (unho'n ne durust kaam kiya) wo faqeeh aur sahaabi hain. (Bukhari: H3764-3765)

Imam Maroozi ﷺ farmate hain ke fasal (witr ki 2 rakat ke baad salam pher kar 1 rakat alag padhne) waali ahadees ziyaada saabit hain.

Syeda Ayesha ﷺ famrati hain ke Rasool Allah ﷺ raat ko kabhi 7, kabhi 9 aur kabhi 11 rakat padhte the. (Bukhari: H1139)

Is tafseel se maaloome hua ke Rasool Allah ﷺ ne qiyaam-ul-lail 7 rakat se 13 rakat tak farmaya hai.

5, 3 Aur 1 Witr:

Syedna Abu Ayyub ﷺ riwayat karte hain ke Rasool Allah ﷺ ne farmaya: "Witr har musalman par haq hai, lehaza jo shakhs 5 rakat witr padhna chaahne to (5 rakat) padhe aur jo koi 3 rakat witr padhna chaahne to (3 rakat) padhe aur jo koi 1 rakat padhna chaahne to (1 rakat witr) padhe". (Abu Dawood: H1422 [Sanad Saheeh]; Ibne Majah: H1190) Imam Haakim ne (Al Mustadrak: V1 P302-303) mein, Zahbi ne aur Ibne Hibban ne (Al Mawaarid: H670) mein ise Saheeh kaha hai.

Rasool Allah ﷺ raat ko (kul) 13 rakat padhte aur un mein 5 rakat witr padhte the (aur un 5 rakat mein) kisi 1 rakat mein tasshahud ke liye na baithte the magar aakhir mein. (Muslim: H737) ¹⁸⁶

Maaloome hua ke witr ki paanchon rakat ke darmiyan tassshahud ke liye kaheen nahi baithna chaahiye. Balke paanchon rakat padh kar qaaede mein attahiyyat, durood aur dua padhkar salaam pher dena chaahiye.

3 Witr'o'n Ki Qirat:

Syeda Ayesha ﷺ se riwayat hai ke Rasool Allah ﷺ pehli rakat witr mein (Sabbihismi Rabbikal A'la) 'سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى' doosri mein (Qul Ya

¹⁸⁶ Yaane unhi 13 rakat mein 5 rakat witr bhi shaamil hote (ع ٥)

Ayyuhal Kafiroom) ‘قُلْ يَا أَيُّهَا الْكَافِرُونَ’ aur teesri mein ‘قُلْ هُوَ اللَّهُ أَحَدٌ’ (Qulhu Allahu Ahad) ‘الْفَلَقِ’ (Al Falaq) ‘النَّاسِ’ (An Naas) padhte the. (Sunan-al-Kubra lil Bayhaqi: V3 P38: H4856) Imam Haakim ne (Al Mustadrak: V1 P305, V2 P520) mein, Zahbi ne aur Ibne Hibban ne (Al Mawaarid: H675 [Sanad Hasan]) mein ise Saheeh kaha hai.

Rasool Allah ﷺ ne farmaya: “1 Raat mein 2 baar witr padhna jaez nahi”. (Abu Dawood: H1439) Imam Ibne Khuzaima ne (H1101) mein aur Imam Ibne Hibban ne (Al Mawarid: H671) mein ise Saheeh aur Hafiz ibne Hajar ne (Fathul Baari: V2 P481) mein Hasan kaha hai

Rasool Allah ﷺ ne farmaya: “3 witr na padho, 5 yaa 7 witr padho aur maghrib ki mushaabahat na karo”. (Sunan Daraqutni: V2 P25-27 H, & 2 [Sanad Saheeh]) Imam Haakim ne (Al Mustadrak: V1 P304) mein. Zahbi ne aur Ibne Hibban ne (Al Mawarid: H680) mein ise Saheeh kaha hai

Maaloom hua ke witr mein namaz-e-maghrib ki mushaabahat nahi honi chaahiye. ¹⁸⁷

Nabi-e-Akram ﷺ ne farmaya: “Raat ko apni aakhri namaz witr ko banaao”. (Bukhari: H472; Muslim: H751)

Aur farmaya: “Witr aakhir raat mein 1 rakat hai”. (Muslim: H752)

Nabi-e-Akram ﷺ ne farmaya: “Jo shakhs aakhir raat mein naa uth sake to wo awwal shab witr padhle aur jo aakhir raat uth sake. Wo aakhri raat witr padhe, kyonke aakhir raat ki namaz afzal hai”. (Muslim: H755)

Syed Ayesha ؓ se riwayat hai ke Rasool Allah ﷺ ne awwal raat, raat ke wast aur pichli raat, yaane raat ke har hisse mein witr padhe. (Bukhari: H996; Muslim: H745)

¹⁸⁷ Goya 3 witr padhne ho’n to 1 tassahud aur 1 salam ke saath yaa phir 2 tassahud aur 2 salam ke saath padhe jae’n. In dono tariqo’n mein maghrib ki namaz se mushaabahat nahi hoti (ع ر)

Saad bin Hishaam ؓ ne Syeda Ayesha ؓ ki khidmat mein haazir ho kar kaha: “Aye Momino’n ki maa! mujhe Rasool Allah ﷺ ke witr ke baare mein batlae’n”. To Syeda Ayesha Siddiqah ؓ ne farmaya: “Main Aap ﷺ ke liye miswaak aur wazoo ka paani taiyaar rakhti. Phir jab Allah chahta Aap ko raat ko uthata. To Aap miswaak karte aur wazoo karte aur 9 rakat namaz (witr) padhte (7 rakat mein “attahiyyat” naa baithte), athwee’n rakat ke qaaede mein baithte, pas Allah ko yaad karte, uski taareef karte aur dua maangte. Phir salam phere baghair khade ho jaate. Phir nawee’n rakat padhte aur (uske baad aakhri qaaede mein) baith jaate aur Allah ko yaad karte aur uski taareef karte aur usse dua maangte phir salam pherte aur hamko salam ki awaaz sunaate, phir baithe-baithe 2 rakat padhte. You’n Aap ﷺ 11 rakat adaa farmate”. Ummul Momineen farmati hain: “Beta! Jab Rasool Allah ﷺ badi umar ko pohonche aur jism bhaari ho gaya to Aap 7 rakat witr padhte the aur baad mein 2 rakat bhi padhte, you’n 9 rakat ho jaatee’n. Aap is baat ko pasand karte the ke apni namaz par hameshgi kare’n. Jab neend yaa bimaari ka ghalba hota aur raat ko qiyaam naa kar sakte to din mein 12 rakat nafil padhte aur main nahi jaanti ke Aap ne 1 raat mein poora Quran padha ho yaa saari raat namaz padhi ho yaa ramzan ke alaawa kisi aur mahine mein poora mahina roze rakhe ho’n”. (Muslim: H746) ¹⁸⁸

Is hadees shareef se 2 baate’n maaloom huee’n: Ek ye ke Nabi-e-Akram ﷺ ne (1 salam ke saath) 9 witr padhe aur 7 bhi. Doosri baat ye saabit hui ke Aap har 2 rakat ke baad attahiyyat nahi baithte the, balke sirf athwee’n rakat mein tassahud padhte aur salam phere baghair khade ho jaate. Aur phir aakhri taaq rakat ke aakhir mein hasb-e-maamool tassahud padh kar salam pher dete the.

¹⁸⁸ 8 rakat padhne ke baad baith kar tassahud, durood padhne aur dua maangne ke baad salam phere baghair khade ho jaate, yaane qaaeda-e-oola mein tassahud, durood aur dua ke baad khade hote the. Dekhiye Nasai: Qiyaam-ul-Lail: H1721 (ع ٩)

Witro'n Ke Salam Ke Baad Ki Dua:

Syedna Ubai Bin Kaab رضي الله عنه se riwayat hai ke Rasool Allah ﷺ witro'n se salam pher kar 3 baar ye padhte:

Paak Hai Baadshah, Nihaayat
Paak. "Subhanal Maliki Quddus"

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ.

(Abu Dawood: H1430 [Hadees Saheeh];
Nasai: H1733)

Imam Ibne Hibban ne (Al Mawaarid: H677) mein ise Saheeh kaha hai.

Aur aakhri dafa awaaz ko bhi buland farmate.

Nabi-e-Akram ﷺ ne famraya: "Agar koi shakhs witr padhne se soya rahe (pichli raat uth naa sake) yaa witr padhna bhool jaae to use jab yaad aae wo witr padhle". (Abu Dawood: Al Witr: H1431 [Sanad Saheeh]) Imam Haakim ne (Al Mustadrak: V1 P302) mein aur hafiz Zahbi ne ise Saheeh kaha hai.

Nabi-e-Akram ﷺ ne farmaya: "Jo shakhs raat ka wazifa yaa uska kuch hissa padhne se soya raha (aur uth naa saka), phir use namaz-e-fajr se zohar tak ke darmiyan adaa karliya to use raat hi ke waqt adaa karne ka sawaab mil jaaega". (Muslim: H747)

Hame'n apna wazifa poora karna chaahiye kyunke Nabi-e-Akram ﷺ ne farmaya: "Allah Ta'ala ke yaha'n mehboob tareen amal wo hai jo hamesha kiya jaae khwah thoda hi ho". (Bukhari: H6464-6465; Muslim: H782)

Nabi-e-Akram ﷺ ne Syedna Abdullah bin Amr bin-al-Aaa's رضي الله عنه se farmaya: "Aye Abdullah! Tu falaa'n shakhs ki tarah na ho jaana jo raat ka qiyaam karta tha phir usne raat ka qiyaam chod diya". (Bukhari: H1152)

Dua-e-Qunoot:

Syedna Ubai bin Kaab رضي الله عنه farmate hain:

Rasool Allah ﷺ 3 witr padhte aur
dua-e-qunoot ruku se pehle

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُؤْتِرُ

padhte the.

بِثَلَاثِ رَكَعَاتٍ، وَيَقْنُتُ قَبْلَ الرُّكُوعِ.

(Nasai: H1700 [Saheeh]; Ibne Majah: H1182
[Hadees Saheeh])

Witr mein ruku ke baad qunoot ki tamaam riwayat zaeeef hain aur jo riwayat saheeh hain un mein saraahat nahi ke Aap ﷺ ka ruku ke baad waala qunoot, qunoot-e-witr tha yaa qunoot-e-Naazila. Lehaza saheeh tariqa ye hai ke witr mein qunoot ruku se qabl kiya jaae.

Rasool Allah ﷺ ne masjid ke andar 2 sutoono'n ke darmiyan latki hui rassi dekhi to poocha: "Ye kya hai?" Logo'n ne kaha: "Ye Syeda Zainab ؓ ki rassi hai wo (raat ko nafil) namaz padhti rehti hain, phir jab sust ho jaati hain yaa thak jaati hain to is rassi ko pakad leti hain". Aap ﷺ ne farmaya: "Ise khol do, har shakhs apni nishaat aur chusti ke muwaafiq namaz padhe, phir jab sust ho jaae yaa thak jaae to araam kare". (Bukhari: H1150; Muslim: H784)

Nabi-e-Akram ﷺ ne farmaya: "Itna amal ikhtiyaar karo, jis qadr tumhe'n taaqat ho. Allah ki qasam! Allah to sawaab dene se nahi thakta, lekin tum amal karne se thak jaaoge". (Muslim: H785)

Syedna Hasan bin Ali ؓ riwayat karte hai ke Rasool Allah ﷺ ne mujhe kuch kalimaat sikhae taake main inko qunoot-e-witr mein kahu'n:

Ya Allah! Mujhe hidaayat de kar un logo'n mein shaamil farma jinhe'n toone rushd-o-hidaayat se nawaaza hai aur mujhe aafiyat de kar un logo'n mein shaamil farma jinhe'n toone afiyat bakhshi hai aur jin logo'n ko toone apna dost banaaya hai un mein mujhe bhi shaamil karke apna dost banaale. Jo kuch toone mujhe ataa farmaya hai us mein mere liye barkat daal de

اَللّٰهُمَّ اهْدِنِيْ فِيْمَنْ هَدَيْتَ وَعَافِنِيْ فِيْمَنْ عَافَيْتَ
وَتَوَلَّنِيْ فِيْمَنْ تَوَلَّيْتَ وَبَارِكْ لِيْ فِيْمَا اَعْطَيْتَ وَقِنِيْ
شَرَّ مَا قَضَيْتَ فَاِنَّكَ تَقْضِيْ وَلَا يُقْضٰى عَلَيْكَ اِنَّهٗ لَا
يَنْزِلُ مِنْ وَاِلَيْكَ (وَلَا يَعْزُ مِنْ عَادِيَّتِكَ) تَبَارَكْتَ
رَبَّنَا وَتَعَالَيْتَ.

(Abu Dawood: H1425-1426 [Hadees Saheeh]; Tirmizi: H464)

aur jis shar-o-buraai ka toone faisla farmaya hai usse mujhe mehfooz rakh aur bachaale. Yaqinan toohi faisla saadir farmata hai tere khilaaf faisla saadir nahi kiya jaa sakta aur jiska tu dost banaa wo kabhi zaleel-o-khuwaar aur ruswa nahi ho sakta aur wo shakhs izzat nahi paa sakta jise tu dushman kahe, aye hamaare Rabb! Tu (badaa) hi barkat waala aur buland-o-baala hai.

Imam Tirmizi ne ise Hasan aur Imam Ibne Khuzaima ne (H1095) mein Saheeh kaha hai.

Allahummah-dinee Feeman Hadait wa Aa'feenee Feeman Aa'faet wa Tawallinee Feeman Tawallait wa Baariklee Feema Aa'taet wa Qeeni Sharrama Qazait Fainnaka Taqzi walaa Yuqzaa A'laek wa Innahu Laa Yazillu Ma'nwwa Alait walaa Yai'zzu Man Aa'daet Tabaarakta Rabbana wa Ta'laet

Tambihaat:

❁ Dua-e-Qunoot witr mein haath uthane ke baare mein koi marfoo riwayat nahi hai. Albatta, Musannaf ibne Abi Shaiba (V2 P101 Fee Raful Yadain Fee Qunoot-al-Witr) mein Baaz Sahaba Ikraam ﷺ ke aasaar milte hain. (Is liye haath uthaakar yaa haath uthaae baghair, dono tariqo'n se qunoot-e-witr ki dua padhna Saheeh hai). Baaz aimma ke aqwaal ke liye dekhiye (Tohfatul Hauzi: V2 P486)

❁ (Rabbana wa Ta'laet) ke baad 'نَسْتَغْفِرُكَ وَنَتُوبُ إِلَيْكَ' (Nastaghfiruka wa Natoobu Ilaik) ke alfaaz Rasool Allah ﷺ ki ahadees mein maujood nahi hain. Balke ye dua mein izaafa hai.

❁ Syedna Ibne Umar ؓ ke saamne ek (1) aadmi ko cheenk aai to usne ‘الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ’ kaha. Ye sun kar Syedna Ibne Umar ؓ farmane lage: Main bhi اللَّهُ عَلَى رَسُولِ اللَّهِ keh sakta hu’n. Magar Rasool Allah ﷺ ne is mauqa par hame’n ye taaleem nahi di. Balke ye farma hai: “Cheenk aane par ‘اَلْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ’ padha jaae”. (Tirmizi: H2738 [Sanad Hasan]) Imam Haakim ne (Al Mustadrak: V4 P265-266) mein aur Imam Zahbi ne ise Saheeh kaha hai.

Syeda Ayesha ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya:

Jisne hamare is deen mein koi
aisi baat shaamil ki jo isme se
nahi hai to wo mardood hai.

مَنْ أَخَذَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ.
(Bukhari: H2697; Muslim: H1718)

nez dekhiye (Juz Luwain: 71 [Sanad Saheeh])

Maaloom hua ke masnoon azkaar aur duaon mein apni taraf se kisi qism ki ziyaadati nahi karni chaahiye.

Saheeh Ibne Khuzaima (H1100) mein Syedna Ubai bin Kaab ؓ se saabit hai ke wo Syedna Umar ؓ ke daur mein Ramzan mein Qiyaam-ul-Lail karate aur Qunoot mein Nabi-e-Akram ﷺ par durood bhejte the. Lehaza Qunoot-e-Witr ke aakhri mein ‘صَلَّى اللَّهُ عَلَى النَّبِيِّ’ padhna durust hai.

Qunoot-e-Naazila

Kuffar ke saath Jang, Musalmaano par amaada musibat aur Ghalba-e-kuffar ke waqt dua-e-qunoot padhni chaahiye. Ise Qunoot-e-Naazila kehte hain. Ameer-ul-Momineen Syedna Umar bin Khattab ؓ fajr ki namaz mein (ruku ke baad) qunoot karte aur ye dua padhte the:

Aye Allah! Hamein aur tamaam
momin mardo’n, momin
aurato’n, musalman mardo’n aur
musalman aurato’n ko bakhshde

اَللّٰهُمَّ اغْفِرْ لَنَا وَلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ،
وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ، وَالْأَفْ بَيْنَ قُلُوْبِهِمْ،
وَأَصْلَحْ ذَاتَ بَيْنِهِمْ، وَأَنْصُرْهُمْ عَلَى عَدُوِّكَ

aur unke dilo'n mein ulfat daal de. Unki (baahami) islaah farmaade. Apne aur unke dushmano'n ke khilaaf unki madad farma. Aye Allah! Kaafiro'n ko apni rahmat se door kar jo teri raah se rokthe, tere rasoolo'n ko jhutlaate aur tere dosto'n se ladte hain. Aye Allah! Unke darmiyan phoot daal de unke qadm dagmagaade aur un par apna wo azaab utaar jise tu mujrim qaum se nahi taala karta.

وَعَدُوَّهُمْ، اللَّهُمَّ الْعَن كَفْرَةَ أَهْلِ الْكِتَابِ الَّذِينَ
يَصُدُّونَ عَن سَبِيلِكَ وَ يَكْذِبُونَ رُسُلَكَ،
وَيُقَاتِلُونَ أَوْلِيَاءَكَ، اللَّهُمَّ خَالِفْ بَيْنَ كَلِمَتِهِمْ،
وَرَزِلْ أَقْدَامَهُمْ، وَأَنْزِلْ بِهِمْ بَأْسَكَ الَّذِي لَا
تُرْذُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ.

(Sunan Kubra lil Bayhaqi: V2 P210-211
H3143)

Imam Bayhaqi ne ise Saheeh kaha hai. Iski sanad Qawee hai, kyunke Ibne Juraij ki Ataa bin Abi Rabaah se riwayat Qawee hoti hai.

Allahummagh Fir Lil Momineena wal Mominaat wal Muslimeena wal Muslimaat wa Al-lif baina Quloobihim wa As-lih Zaata Bainihim wansurhum Aa'laa A'duvvika wa A'duvvihi Allahummal A'n Kafarata Ahlil Kitaabillazina Yasuddna A'n Sabeelika wa Yukazziboona Rusulaka wa Yuqaatiloona Auliya-aka Allahumma Khaalif Baina Kalimatihim wa Zalzil Aqdaamahum wa Anzil Bihi Ba-sakallazi la tarudduhu A'n il Qaumil Mujrimeen

Rasool Allah ﷺ jab kaafiro'n par badd-dua yaa musalmaano ke liye nek dua ka iraada farmate to aakhri rakat ke rukoo ke baad 'Samee' Allahu Liman Hamida Rabbana Lakal Hamd' 'سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا لَكَ الْحَمْدُ' kehne ke baad oonchi awaaz se dua farmate. (Bukhari: H4559-4560; Muslim: H675)

(Qunoot-e-Nazela mein) Aap ﷺ ne apne dono haath uthaae. (Musnad Ahmad: V3 P173 H12402) Ye hadees Bukhari aur Muslim ki shart par Saheeh hai.

Rasool Allah ﷺ ne 1 maah tak 5 namazo'n mein ruku ke baad qunoot-e-nazela padhi aur Sahaba Ikraam ؓ Aap ﷺ ke peeche ameen kehte the. (Abu Dawood: H1443) Imam Haakim ne (Al Mustadrak: V1 P225-226) mein, Haafiz Zahbi ne aur Imam Ibne Khuzaima ne H618 mein ise Saheeh kaha hai. Is riwayat ki sanad Hasan hai. Yazeed ne Hilal bin Khabbab se uske ikhtilaat se pehle suna hai.

Qiyaam-e-Ramzan

Rasool Allah ﷺ laazmi hukm diye baghair Sahaba Ikraam ؓ ko Qiyaam-e-Ramzan ki raghbat dilate aur farmate the:

Jisne Imaan ke saath aur sawaab
ki niyyat se ramzan ka qiyaam
kiya Allah Ta'ala uske pichle
tamaam gunaah maaf farma
dete hain.

مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا. غُفِرَ لَهُ مَا
تَقَدَّمَ مِنْ ذَنْبِهِ.

(Bukhari: H2009; Muslim: H759)

Rasool Allah ﷺ ne 3 Raat Baa-Jamaat Qiyaam-e-Ramzan Kiya:

Syedna Abu Zar ؓ kehte hain ke ham ne Rasool Allah ﷺ ke saath (Ramzan-ul-Mubaarak ke) roze rakhe, (shuroo mein) Aap ne hamare saath mahine mein se kuch bhi qiyaam na kiya yah'n tak ke 23rd raat ko Aap ne hame'n qiyaam-e-ramzan karaaya, phir Aap ne 24th raat ko chod kar 25th raat ko, phir 26th raat ko chodkar 27th raat ko apne ahle khaana aur apni aurato'n ko aur sab logo'n ko jamaa karke qiyaam kiya aur farmaya: "Jo shakhs imam ke saath Isha adaa karta hai, uske liye poori raat ka qiyaam likha jaata hai". (Abu Dawood: H1375 [Sanad Saheeh]; Tirmizi: H806) Imam Tirmizi ne, Imam Ibne Hibban ne (Al Mawaarid: H919) mein aur Imam Ibne Khuzaima ne (H2206) mein ise Saheeh kaha hai.

Aap ﷺ ne (3 raat ke qiyaam ke baad) farmaya: "Main ne dekha ke tumhara maamool barabar qaaem hai. To mujhe khatra laahiq hua ke kahee'n tum par (ye namaz) farz na kardi jaae (is liye main ghar se nahi nikla) pas tum apne apne gharo'n mein (ramzan ki rato'n ka) qiyaam

karo. Aadmi ki nafil namaz ghar mein afzal hoti hai”. (Bukhari: H731; Muslim: H781)

Syedna Umar  ne ek (1) hi Imam ke peeche ba-jamaat qiyaam-e-ramzan (dobaara) shuroo karaaya magar ye bhi farmaya: “Raat ka aakhri hissa jis mein log so jaate hain, raat ke ibtidaai hisse se jis mein log qiyaam karte hain behtar hai”. (Bukhari: H2010)

Rasool Allah  ne 3 shab qiyaam-e-ramzan karake logo’n se farmaya: “Tum apne gharo’n mein padha karo”. Imam Zohri  farmate hain ke “Rasool Allah  ki wafaat ke baad bhi yehi tariqa jaari raha. Syedna Abu Bakar Siddiq  ki khilaafat aur Syedna Umar-e-Farooq  ke ibtidaai daur mein bhi isi par amal hota raha. (Phir Syedna Umar-e-Farooq  ne ek Imam ke peeche padhne ka tariqa jo Rasool Allah  se saabit tha aur ba-wajah khauf-e-farziyyat Aap  ne mukammil ramzan ikhtiyaar nahi farmaya tha, phirse jaari farmaya)”. (Bukhari: H2009; Muslim: H(174)-759)¹⁸⁹

¹⁸⁹ Is tariqe par Sahaba Ikraam  aur unke baad saari ummat ka amal raha aur jo cheez ko Sahaba Ikraam  ki majmui taaed haasil ho jaae, wo bidat nahi hua karti. Nez ijmaa-e-ummat ki wajah se bhi ye bidat nahi hai. Waise bhi Syedna Umar Farooq  Khulafa-e-Rashideen  mein se hain. Jinki sunnat ikhtiyaar karne ka hukm khud Nabi-e-Akram (s) farma gae the. (Abu Dawood: 4607 [Sanad Saheeh]; Tirmizi: H2676). Lehaza jab kisi Khalifa-e-Raashid  ki sunnat ko deegar Sahaba Ikraam  qubool kar le’n to wo baaqi ummat ke liye hujjat ban jaati hai. Is lehaaz se poore Ramzan mein Qiyaam-ul-Lail ka baa-jamaat ehtemaam bidat nahi hai. Dar-asal Syedna Umar  ne ise jo bidat kaha hai to isse muraad bidat ka lughawi maane hain. Lekin afsos ke baaz log apni bidat ko jaaez saabit karne ke liye Sahaba Ikraam  ko bhi bidati saabit karne par tule hue hain. Allah ham sabko hidaayat de. Ameen

Ramzan Mein Tahajjud Aur Taraweeh Ek Hi Namaz Hai:

Rasool Allah ﷺ ne 27th Ramzan-ul-Mubaarak ko itna lamba qiyaam kiya ke Sahaba Ikraam ؓ ko khatra mehsoos hua ke kahee'n sehri faut naa ho jaae. (Tirmizi: H806 [Sanad Saheeh]; Abu Dawood: H1375) Imam Tirmizi ne ise Hasan Saheeh kaha hai.

Maaloom hua ke maah-e-ramzan mein Tahajjud aur Qiyaam-e-Ramzan alag alag nahi, balke ek (1) hi namaz hai. Sire se manqool hi nahi hai ke Aap ﷺ ne Ramzan-ul-Mubaarak ki kisi raat ko Tahajjud aur Qiyaam-e-Ramzan ka alag-alag ehtemaam kiya ho.

Qiyaam-e-Ramzan 11 Rakat:

Abu Salma ؓ ne Syeda Ayesha ؓ se poocha ke "Ramzan-ul-Mubaarak mein Rasool Allah ﷺ ki raat wali namaz kaisi thi?" Syeda Siddiqa-e-Kubra ؓ ne farmaya: "Ramzan aur ghair ramzan mein Rasool Allah ﷺ raat ki namaz (bil umoom) 11 rakat se ziyada nahi padhte the". (Bukhari: H1147; Muslim: H738)

Syedna Jaabir bin Abdullah ؓ riwayat karte hain ke "Rasool Allah ﷺ ne hamein ramzan mein 8 rakat qiyaam-e-ramzan karaaya, phir witr padhaae". (Saheeh ibne Khuzaima: H1070; Musnad Abi Ya'ala: H1802) Imam Ibne Khuzaima ne aur Ibne Hibban ne (Al Mawarid: H920) mein ise Saheeh kaha hai. Isa bin Jaariya jamhoor mohaddiseen ke nazdeek Mausaq hain, lehaza ye sanad Hasan Lizaatehi hai.

Nez bidat wo kaam hota hai jiski asal aur daleel sunnat-e-rasool (s) mein maujood naa ho. Jabke taraweeh baa-jamaat ki daleel sunnat mein maujood hai. Rahaa ye masla ke Aap (s) ne poore mahine mein ise ba-jamaat adaa nahi kiya to isme Aap (s) ko ye khatra laahiq tha ke kahee'n ise farz naa qaraar de diya jaae. Aur ab ye khatra Aap (s) ki wafaat ke saath hi khatam ho gaya hai. Is liye poora mahina taraweeh baa-jamaat ka ehtemaam bila-shubha mashroo hai. (ع)

Pas saabit hua ke Rasool Allah ﷺ ne 3 raat jo namaz padhaai thi, wo 11 rakat hi thi.

Syedna Saaeb bin Yazeed رضي الله عنه se riwayat hai ke Syedna Umar Farooq رضي الله عنه ne Syedna Ubai bin Kaab aur Syedna Tameem Daari رضي الله عنه ko hukm diya ke logon ko 11 rakat qiyaam-e-ramzan padhaaen. (Muwatta Imam Maalik: H256) Ziya-al-Maqdisi ne ise Saheeh kaha hai.

Saabit hua ke Umar Farooq رضي الله عنه madine ke qurra¹⁹⁰ ko 11 rakat padhane ka hukm diya tha.

Amir-ul-Momineen Umar bin Khattab, Ali bin Abi Taalib, Ubai bin Kaab aur Abdullah bin Masood رضي الله عنه se 20 rakat Qiyaam-ul-Lail ki tamaam riwayaat sanadan zaef hain.

Sehri Aur Namaz-e-Fajr Ka Darmiyani waqfa:

Syedna Zaid bin Saabit رضي الله عنه se riwayat hai ke:

Unho'n ne Rasool Allah ﷺ ke saath sehri khaai phir namaz-e-fajr ke liye khade ho gae (aur namaz padhi)". Syedna Anas رضي الله عنه kehte hain ke: "Maine poocha ke dono (sehri aur namaz) mein kitna waqfa tha?" To unho'n ne bataaya ke: "(Sehri se faraaghat aur namaz mein daakhil hone ka waqfa) utna tha jitni der mein koi shakhs Quran-e-Hakeem ki 50 yaa 60 ayate'n padh leta hai.

أَنَّهُمْ تَسَحَّرُوا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَامُوا إِلَى الصَّلَاةِ. قُلْتُ: كَمْ بَيْنَهُمَا؟ قَالَ: قَدْرُ خَمْسِينَ أَوْ سِتِّينَ. يَغْنِي آيَةً.

(Bukhari: H575)

¹⁹⁰ T: (قُرْءاء) Ilm e tajweed ke jaanne waale, ilm e tajweed ke mutaabiq quran e majeed padhne waale [Rekhta]

Namaz-e-Safar

Safar mein Zohar, Asr aur Isha ki 4-4 farz rakat ko 2-2 padhna Qasr (kam karna) kehlaata hai. Fajr aur Maghrib mein Qasr nahi hai. Jo shakhs iraada-e-safar ke saath apne ghar se chale aur apni abaadi se nikal jaae to wo azroo-e-shariyat musaafir hai aur apni farz namaz mein Qasar kar sakta hai.

Chunache, Syedna Anas رضي الله عنه se riwayat hai:

Rasool Allah ﷺ ne madina mein zohar ki namaz 4 rakat padhe'n aur dhul-hulaifa mein Asr ki namaz 2 rakat padhe'n.

(Bukhari: H1089-1546-1547; Muslim: H690)

Dhul-hulaifa ek (1) muqam ka naam hai jo madina munawwara se 3 (sharia) meel ke faasle par hai. Nabi-e-Akram ﷺ Makkah ke liye rawana hue to dhul-hulaifa pohonch kar namaz-e-Asr ka waqt ho gaya. To Aap ﷺ ne waha'n Asr mein Qasar karli.

Rasool Allah ﷺ jab 3 (sharia) meel yaa 3 farsang ki masaafat par nikalte to namaz 2 rakat padhte. (Muslim: H691)

Is hadees mein raavi-e-hadees Shu'ba ne poori imandaari se kaam lete hue 3 meel yaa 3 farsang kaha hai. Yaane use shak hai ke uske ustad ne 3 meel yaa 3 farsang (9 meel) ka bataaya hai. Pas musafir ko chaahiye ehtiyaatan 9 meel par qasr karle. (apni abaadi ki hudood se nikalne ke baad) agar manzil-e-maqsood 9 meel yaa isse ziyaada masaafat par waaqe ho to musafir qasar kar sakta hai.¹⁹¹

Syedna Ibne Umar رضي الله عنه se riwayat hai ke main Rasool Allah ﷺ, Abu Bakar Siddiq, Umar Farooq aur Usman-e-Ghani رضي الله عنه ke saath safar mein raha. Ye sab (4 ki bajaae) 2 rakat hi padha karte the. (Muslim: H689) Syedna

¹⁹¹ Sharai 9 meel taqreeban 22.5 Kilometer bante hain

Ya'ala bin Umaiyya ﷺ se riwayat hai ke maine Umar ﷺ se poocha ke Allah Ta'ala to farmata hai:

Tum Par Koi Gunaah Nahi Ke
Tum Namaz Qasr Aadaa Karo Agar
Dar Ho Ke Kafir Hamla Karke
Tumhe'n Fitne Mein Daal Denge.

فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ
إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا.
(Surah-an-Nisa: 101)

Aaj ham aman mein hain namaz Qasar kyou'n kare'n? Syedna Umar ﷺ ne farmaya ke: "Mujhe bhi yehi taajjub tha, maine Rasool Allah ﷺ se poocha" to Aap ne farmaya: "(Aman ki haalat mein Qasar ki ijaazat dena) Allah ka tum par ehsaan hai use qubool karo". (Muslim: H686)

Syedna Haarisa bin Wahab ﷺ kehte hain ke "Nabi-e-Kareem ﷺ ne hame'n mina mein Qasar namaz padhaai halaanke ham taadaad mein ziyada aur nihayat aman ki haalat mein the". (Bukhari: H1083-1656; Muslim: H696)

Qasr Ki Had:

Agar koi musaafir kisi ilaaqe mein mutaraddid tehre ke aaj jaaunga yaa kal, to namaz qasar karta rahe. Khwah kai mahine lag jaae'n.

Abu Hamza bin Imran ﷺ se riwayat hai ke maine Syedna Ibne Abbas ﷺ se sawal kiya ke ham ghazwa ki gharz se Khorasaan mein taweel qiyaam karte hain. Kya ham poori namaz padhe'n? Aapne farmaya: "2 rakat hi padha karo, khwah tumhe'n (kisi jagah mutaraddid musaafir ki haisiyat se) 10 saal qiyaam karna pade". (Musannaf Ibne Abi Shaiba: V2 P210 H8202; Doosra Nuskha: V2 P453-454 [Sanad Saheeh])

Agar 19 din tak theherne ka iraada ho to namaz mein qasr kare aur agar 19 roz se ziyaada theherne ka iraada ho to phir (pehle hi roz se) namaz poori padhni chaahiye. ¹⁹²

¹⁹² Iski baabat ikhtilaaf hai. Ek maslak to yehi hai, jiska izhaar is kitab mein kiya gaya hai ke musafir 19 roz tak qasar kar sakta hai. Doosra

Syedna Ibne Abbas ؓ riwayat karte hain ke Rasool Allah ﷺ ne (Fatah Makkah ke mauqa par Makkah mein) 19 din qiyaam kiya aur qasr karte rahe. Syedna Ibne Abbas ؓ ne farmaya: “Agar safar mein kahee’n 19 din iqaaamat kare’n, ham qasr karenge aur agar 19 din se ziyaada iqaaamat karenge to poori namaz padhenge”. (Bukhari: H1080)

Safar Mein Azaan Aur Jamaat:

Syedna Maalik bin Huwairis ؓ kehte hain ke 2 aadmi (main aur mere chacha-zaad bhai) Aap ﷺ ki khidmat mein haazir hue to Aap ﷺ ne farmaya: “Jab tum safar par jao to azaan aur iqaaamat karo, phir tum mein jo badaa ho, wo Imaamat karaae”. (Bukhari: H630)

Safar Mein 2 Namaze’n Jamaa Karna:

Syedna Ibne Abbas ؓ se riwayat hai ke Rasool Allah ﷺ dauraan-e-safar Zohar aur Asr ko aur Maghrib aur Isha ko jamaa karte the. (Bukhari: H1107; Muslim: H(51)-705)

Ek namaz ke waqt mein doosri ko milaa kar padhna Jamaa kehlaata hai. Jamaa ki 2 surate’n hain:

Jamaa Taqdeem: Yaane Zohar ke waqt Namaz-e-Zohar ke saath Namaz-e-Asr aur aur Maghrib ke waqt Namaz-e-Maghrib ke saath Isha ki namaz padhna.

Jamaa Taakheer: Asr ke waqt Namaz-e-Asr ke saath Namaz-e-Zohar aur Isha ke waqt Namaz-e-Isha ke saath Maghrib ki namaz padhna.

maslak 14 din ka aur teesra maslak 3 din ka hai. Isi tarah aakhri maslak ko Ulama-e-Ahle Hadees ki aksariyat ne raajeh qaraar diya aur ikhtiyaar kiya hai. Tafseeli bahes ke liye dekhiye: Ithaaf Al Karaam Sharah Balooagh-ul-Maraam: As Salah: Baab Salah-al-Musaafir wal Mareez H421-425 (Arbic Edition) & H346-344 (Urdu Edition) (ع ج) is masle mein pehla maslak hi raajeh hai. Dekhiye meri kitab Hadiyatul Muslimeen: P78 H32

Syedna Moaz bin Jabal  se riwayat hai ke Ghazwa-e-Tabuk ke mauqe par agar Rasool Allah  din dhalne ke baad safar shuroo karte to Zohar aur Asr ko muakhhkar karke Asr ke waqt mein Namaz-e-Asr ke saath jamaa farma lete aur agar sooraj dhalne ke baad safar shuru karte to Zohar aur Asr ko usi waqt yaane Zohar ke waqt mein adaa farmate. Isi tarah agar sooraj ghuroob hone se pehle safar shuru karte to Maghrib ko muakhhkar karke Isha ke waqt mein Namaz-e-Isha ke saath padh lete aur agar sooraj ghuroob hone ke baad safar shuru karte to Namaz-e-Maghrib aur Isha ko isi (Maghrib ke) waqt padh lete. (Abu Dawood: H1220 [Sanad Saheeh]; Tirmizi: H553-554) Imam Ibne Hibban ne (Al Mawaarid: H549) mein ise Saheeh aur Imam Tirmizi ne Hasan kaha hai.

Syedna Moaz bin Jabal  wali hadees ki taaeed Syedna Ibne Abbas  ki hadees se hoti hai, jise Bayhaqi ne riwayaat kiya aur use Saheeh kaha hai. (Sunan Kubra lil Bayhaqi: V3 P163) Mazeed is baare mein Syedna Ibne Umar  aur Syedna Anas  se bhi riwayaat marwi hain. (Bukhari: H1091-1111-1112; Muslim: H704-703)

Safar Mein Sunnate'n Maaf Hain:

Hafs bin Asim  se riwayat hai ke Syedna Abdullah bin Umar  ne unse kaha: “Aye Mere Bahtije! main Rasool Allah  ke hamrah safar mein raha, magar Aap  ne 2 rakat se ziyada namaz na padhi yaha'n tak ke Allah Ta'ala ne Aap  ki rooh qabz farmaali. Aur main Syedna Abu Bakr  ke hamrah safar mein raha, phir Syedna Umar Farooq  ke hamrah safar mein raha aur phir Syedna Uthman  ke hamrah safar mein raha. Un sab ne safar mein 2 rakat se ziyada namaz nahi padhi. Yaha'n tak ke Allah Ta'ala ne unki rooh qabz farmali. Aur Allah ne irshad farmaya hai ke Rasool Allah  (ki zindagi) mein tumhare liye behtar hai”. (Bukhari: H1101-1102; Muslim: H689)

Maaloom hua ke safar mein Sunnate'n, Nafil sab maaf hain. Syedna Ibne Umar  Maidan-e-Mina mein 2 rakat (namaz-e-qasr) padhkar

apne bistar par chale jaate the. Hafs ﷺ kehte hain, maine kaha: “Chacha jaan! Agar iske baad aap 2 rakat (sunnat) padh liya kare’n to kya harj hai?” Farmaya: “Agar mujhe ye karna hota to (farz) namaz hi poori padh leta”. (Muslim: H(18)-694)

Rasool Allah ﷺ Muzdalifa tashreef le gae to 1 azaan aur 2 iqamat se Namaz-e-Maghrib aur Isha jamaa ki aur darmiyan mein sunnate’n nahi padhi. (Muslim: H1218)

Hazar Mein 2 Namazo’n Ka Jamaa Karna:

Syedna Ibne Abbas ؓ se riwayat hai ke Rasool Allah ﷺ ne Madina mein Zohar aur Asr ko jamaa karke padha. Halaanke waha’n (dushman ka) khauf tha naa safar ki haalat thi. (raawi) Abu Zubair kehte hain ke maine Saeed bin Jubair ؓ se poocha: “Aap ﷺ ne aisa kyou’n kiya tha?” Saeed na jawab diya: “Jis tarah tumne mujhse daryaaft kiya hai, isi tarah maine Syedna Ibne Abbas ؓ se poocha tha to unho’n ne ye jawab diya tha ke Aap ﷺ apni ummat ko dushwari mein nahi rakhna chahte the”. (Muslim: H(50)-705)

Syedna Ibne Abbas ؓ se riwayat hai ke Rasool Allah ﷺ ne dushman ke khauf aur safar ke baghair Zohar aur Asr ko aur Maghrib-o-Isha ko milaa kar padha. (Muslim: H705)

Abdullah bin Shaqeeq ؓ se riwayat hai ke 1 martaba Syedna Ibne Abbas ؓ ne Basra mein Asr ke baad hame’n khutba dena shuru kiya. Yaha’n tak ke sooraj ghuroob ho gaya aur sitaare chamakne lage. Kisi ne kaha ke namaz (maghrib) ka waqt ho chuka hai. Aap ﷺ ne farmaya: “Mujhe sunnat naa sikhaao, maine Rasool Allah ﷺ ko Zohar-o-Asr aur Maghrib-o-Isha milaa kar padhte hue dekha hai”. Abdullah bin Shaqeeq ؓ kehte hain ke mujhe shubha paeda hua. Maine Syedna Abu

Huraira رضي الله عنه se daryaaft kiya to unho'n ne unki tasdeekh ki. (Muslim: H(57)-705)¹⁹³

¹⁹³ In riwayaat se maaloom hua ke shadeed zaroorat aur sharai uzr ki binaa par hazar mein kabhi kabhaar jamaa bain-as-salatain jaez hai. Lekin yaad rahe ke baghair uzr ke aisa karna yaa isko maamool banaa lena ghalat hai. (ع ز)

Yaane naaguzeer qism ke halaat (sharai uzr) mein haalat-e-iqaamat mein bhi 2 namaze'n jamaa karke padhi jaa sakti hain. Taaham shadeed zaroorat ke baghair aisa karna jaez nahi. Jaise karobaari logo'n ka aam maamool hai ke wo susti yaa karobaari masrufiyaat ki wajah se 2 namaze'n jamaa kar lete hain. Ye saheeh nahi, balke sakht gunaa hai. Har namaz uske mukhtaar waqt hi par padhna zaroori hai, siwaae naaguzeer halaat ke. (ع ز)

Namaz-e-Juma

Juma Ke Din Ki Fazeelat:

Rasool Allah ﷺ ne farmaya:

Behtareen din, jis par suraj tuloo ho kar chamke, Juma ka din hai. Usi din Adam ﷺ paeda hue, usi din jannat mein daakhil kiye gae, usi din jannat se nikaale gae aur qiyaamat bhi juma ke din qaaem hogi.

خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمِ الْجُمُعَةِ فِيهِ خَلِقَ آدَمُ، وَفِيهِ أُدْخِلَ الْجَنَّةَ، وَفِيهِ أُخْرِجَ مِنْهَا وَلَا تَقُومُ السَّاعَةُ إِلَّا فِي يَوْمِ الْجُمُعَةِ.

(Muslim: H854)

Juma Ki Farziyyat:

Irshad-e-Baari Ta'ala hai:

Aye Ahle Imaan! Jab Juma Ke Din Namaz (Juma) Ke liye Azaan Di Jaae To Allah Ke Zikr (khutba aur namaz) Ki Taraf Daodo Aur (us waqt) Karobaar Chod Do. Agar Tum Samjho To Ye Tumhare Haq Mein Bohot Behtar Hai.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ.

(Surah-al-Juma: 9)

Syedna Abu Al Jaa'd Zamri رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: "Jo shakhs susti ki wajah se 3 Juma chod de to Allah Ta'ala uske dil par mohar laga deta hai". (Abu Dawood: H1052 [Sanad Hasan]; Tirmizi: Al Juma: H500)

Aap ﷺ ne farmaya: "Log juma chodne se baaz aajaaen warna Allah Ta'ala unke dilo'n par mohar laga dega phir wo ghaafil ho jaaenge". (Muslim: H865)

Syedna Ibne Masud رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne un logo'n ke gharo'n ko jo (bilaa uzr) juma se peeche rehte hain, jalaa dene ka qasd kiya. (Muslim: H652)

Maaloom hua ke Juma ka chodna bohota badaa gunaah hai, us par

shadeed waeed hai. Lehaaza har musalman par juma padhna farz hai. Is mein hargiz susti nahi karni chaahiye. Jab khateeb mimbar par chadhe, aur azaan ho jaae to saare karobaar haraam hojaate hain.

Juma Ke Mutafarriq Masa'el:

❁ Rasool Allah ﷺ ne farmaya: “Jiska Allah aur aakhirat ke din par imaan hai, us par Juma farz hai. Ghulaam, aurat, naa-baaligh bacche aur mareez juma ki farziyyat se mustashna hain (agar chaah-e’n to padhe’n warna zohar ki namaz adaa kare’n)”. (Abu Dawood: H1067 [Sanad Saheeh])

Is hadees se saabit hua ke dehaatiyo’n par bhi Namaz-e-Juma farz hai. Kyounke unhe’n is aam hukm se mustashna nahi kiya gaya.

❁ Nabi-e-Akram ﷺ ne farmaya: “Jo shakhs juma ke din khoob acchi tarah naha kar jaldi se paedal masjid jaae. Sawaar ho kar naa jaae. Imam ke nazdeek baith kar dil-jamee se khutba sune aur koi laghoo baat naa kare to use har qadam par 1 baras ke rozo’n ka aur uski raato’n ke qiyaam ka sawaab hoga”. (Tirmizi: H496 [Saheeh]; Abu Dawood: H345 [Sanad Saheeh])

Syedna Salman Farsi رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: “Jo shakhs juma ke din nahaae aur jis qadr paaki haasil ho sake kare (mooche’n katraae, nakhun kataae, zer-e-naaf baal mondhe aur baghalo’n ke baal door kare) phir apna tel (T: Oil) yaa apne ghar (waali ki khushboo) se khushboo lagaae aur (juma ke liye) masjid jaae. (Waha’n) 2 aadmiyo’n ke darmiyaan tafreeq naa dale (balke jaha’n jagah mile us par iktifa kare) phir apni namaz padhe, jiitni uski qismat mein hai. Phir dauraan-e-khutba mein khamosh rahe to uske guzishta juma se lekar is juma tak ke gunaah bakhsh diye jaate hain”. (Bukhari: H883)

Rasool Allah ﷺ ne farmaya: “Jo shakhs ghusl karke juma ke liye aata hai aur khutba shuru hone tak jis qadr ho sake nawaafil adaa karta hai, phir khutba-e-juma shuru se aakhir tak khamoshi ke saath sunta hai to uske guzishta juma se lekar is juma tak aur mazeed 3 din ke gunaah

maaf kar diye jaate hain”. (Muslim: H857)

❁ Syedna Abdullah bin Abbas ؓ farmate hain: “Masjid-e-Nabavi ke baad jo sab se pehla juma padha gaya wo Bahrain ke gao’n jawaasa mein Abdul Qais ki masjid mein tha”. (Bukhari: H892)

Isse saabit hua ke gao’n mein bhi juma padhna zaroori hai. Agar log gao’n mein juma nahi padhenge to gunaahgaar honge.

❁ Syedna Asad bin Zuraara ؓ ne “Naqee-al-Khazmaat” ke ilaaqa mein Banu Biyaaza ki basti “Hazmul Nabiyeet” (Jo Madina se 1 meel ke faasla par thio) main juma qaaem kiya. (Abu Dawood: H1069 [Sanad Hasan]; Ibne Majah: H1082)

❁ Juma ke din baarish ho rahi ho to Namaz-e-Juma ke mutaalliq bhi ‘Sallu Fee Buyootikum’ ‘صَلُّوا فِي بُيُوتِكُمْ’ (Gharo’n mein namaz padho) kehna aur namaz gharo’n mein padhna durust hai. (Bukhari: H901)

Syedna Abdullah bin Zubair ؓ ke zamane mein juma ke din Eid hui to unho’n ne kaafi der se Namaz-e-Eid padhaai, juma naa padhaaya. Is Waaqia ki khabar Syedna Ibne Abbas ؓ ko mili to unho’n ne famraya: “Unka ye amal sunnat ke mutaabiq hai”. (Nasai: H1593 [Sanad Saheeh])

❁ Nabi-e-Akram ؐ ne dauraan-e-khutba mein goth maar kar baithne se manaa farmaya. (Tirmizi: H514 [Sanad Hasan]) Imam Tirmizi ne ise Hasan kaha hai.

Goth maarna is tarah baithne ko kehte hain ke haath yaa kapde ke saath raano’n ko pet se milaakar baithe’n. Is tarah baithne se umooman neend aajaati hai, phir aadmi khutba nahi sun sakta, alaawa-azee’n is haalat mein aadmi aksar gir padta hai. Nez tehsband pehenne ki soorat mein sharam-gaah ke be-hijaab hone ka imkaan hota hai.

❁ Syedna Jaabir bin Samrah ؓ se riwayat hai ke Rasool Allah ﷺ khade ho kar khutba dete aur 2 khutbo’n ke darmiyan baithte. Jo shakhs ye kahe ke Aap ﷺ baith kar khutba dete the, usne ghalat bayaani ki.

(Muslim: H862)

❁ Syedna Kaab bin A'jrah ؓ se riwayat hai ke wo masjid mein daakhil hue aur Abdur Rahman bin Ummul Hakam baithe hue khutba de raha tha. Syedna Kaab ؓ ne kaha: "Is khabees ki taraf dekho, baithe hue khutba deta hai, halaanke Allah Ta'ala farmata hai:"

Aur Jab Ye Log Koi Sauda Bikta Dekhte Hain, Yaa Koi Tamaasha Dekhte Hain To Uski Taraf Bhaag Uthte Hain Aur Aapko (khutba mein) Khada Hi Chod dete hain.

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا. (Surah-al-Juma: 11 H864)

Maaloom hua ke baith kar khutba dena khilaaf-e-sunnat hai.

Rasool Allah ﷺ ne Juma ka khutba diya. Aap ke sar par siyaah rang ki pagdi thi. Uske dono sire Aap ﷺ ke kandho'n ke darmiyan chode hue the. (Muslim: H1359)

❁ Rasool Allah ﷺ ne juma ke din mein Namaz-e-Juma se pehle halqa banaane se manaa farmaya. (Abu Dawood: H1079 [Sanad Hasan]; Tirmizi: H322)

❁ Syedna Anas ؓ kehte hain ke Rasool Allah ﷺ shadeed sardi mein juma ki namaz jaldi padhte the aur shadeed garmi mein der se padhte the. (Bukhari: H906)

❁ Syedna Jaabir ؓ kehte hain ke jab Rasool Allah ﷺ khutba de rahe hote to Aap ﷺ ki aankhe'n surkh ho jaatee'n, awaaz buland hoti aur ghussa sakht ho jaata (josh mein ajaate the). Goya ke aap hame'n kisi aise Lashkar se daraa rahe hain jo subah yaa sham ham par hamla karne waala ho aur farmate: "Main aur Qiyaamat is tarah saath saath bheje gae hain". Ye kehte hue Aap ﷺ apni shahadat ki aur darmiyaani ungli milaate. (Muslim: H867)

❁ Nabi-e-Akram ﷺ ne farmaya: "(Imam ke saath) jitni namaz paalo, wo padho aur jo reh jaae, use poora karo". (Muslim: H602)

Lekin Juma ke baare mein hukm ye hai ke agar juma ki namaz mein se 1 rakat Imam ke saath mile to uske saath 1 rakat aur milaa kar Namaz-e-juma poori karle aur agar doosri rakat bhi naa paa-saka to phir 4 rakat padhega, iski daleel Syedna Ibne Umar رضي الله عنه se riwayat hai ke Nabi-e-Akram ﷺ ne farmaya:

Jo shakhs juma ki 1 rakat paae to uske saath doosri rakat milaale. مَنْ أَذْرَكَ مِنَ الْجُمُعَةِ رُكْعَةً فَلْيَصِلْ إِلَيْهَا أُخْرَى.

(Sunan Daraqutni: V2 P12 H1592 [Sanad Hasan])

Aur Syedna Ibne Umar رضي الله عنه farmate:

Jisne juma ki 1 rakat paali to usne juma paa liya, lekin faut shuda rakat ki qazaa dega. مَنْ أَذْرَكَ رُكْعَةً مِنَ الْجُمُعَةِ فَقَدْ أَذْرَكَهَا إِلَّا أَنَّهُ يَقْضِي مَاقَاتَهُ.

(Sunan Kubra lil Bayhaqi: V3 P204 [Sanad Saheeh])

In riwayaat se maaloom hua ke 1 rakat bhi naa paane waala 2 rakat nahi padhega, balke 4 rakat Zohar ki padhega. (Mazeed dekhiye Tamaam-al-Minna: P340; Irwaa-ul-Ghaleel: V3 P83 aur Al Mausooa'h Al Fiqhiya by Hussain-al-Audah: V2 P393)

Dauran-e-Khutba Mein 2 Rakat Padh Kar Baithna:

Rasool Allah ﷺ juma ka khutba de rahe the ke ek (1) shakhs (Syedna Sulaik Ghatfaani رضي الله عنه) masjid mein aae aur 2 rakat padhe baghair baith gae. Nabi-e-Akram ﷺ ne poocha: “Kya tum ne 2 rakat padhi hain?” Unho’n ne arz ki: “Nahi, Aye Allah ke Rasool ﷺ” Aap ﷺ ne hukm diya: “Khade ho jaao aur 2 rakat padh kar baitho”. (Bukhari: H930-931; Muslim: H875)

Phir Aap ﷺ ne (saari ummat ke liye) hukm de diya: “Jab tum mein se koi aise waqt masjid mein aae ke imam khutba (juma) de raha ho to use 2 mukhtasar si rakat padh leni chaahiye”. (Bukhari: H1166; Muslim: H(59)-875)

Juma se pehle nawaafil ki taadaad muqarrar nahi, balke Nabi-e-Akram ﷺ ne ijaazat di hai ke jitne ba-asaani padh sakte hain, padh le'n. (Bukhari: H883; Muslim: H857)

Magar kam-az-kam taadaad, yaane tahiyyatul masjid waali 2 rakat zaroori hain.

Gardane'n Phalaangne Ki Mumaaneat:

Syedna Abdullah bin Basar ؓ se riwayat hai ke juma ke din Rasool Allah ﷺ jab khutba de rahe the ke 1 shakhs logo'n ki gardane'n phalangta hua aane lagaa Aap ne ye dekh kar farmaya: "Baith Jaao! Tumne (is amal se logo'n ko) ezaa di". (Abu Dawood: H1118 [Sanad Saheeh])

Maaloom hua ke namaz-e-juma ke liye aane waalo'n ko chaahiye jahaa'n jagaa mile wahee'n baith jaae'n.

Juma Ke Liye Pehle Aane Waalo'n Ka Sawaab:

Syedna Abu Huraira ؓ kehte hain ke Rasool Allah ﷺ ne farmaya: "Farishte juma ke din masjid ke darwaze par (sawaab likhne ke liye) thaherte hain aur sab se pehle aane waale ka naam likh lete hain phir uske baad aane waale ka (isi tarah nambarwaar likhte jaate hain) jo shakhs namaz-e-Juma ke liye awwal waqt masjid mein jaata hai use itna sawaab milta hai jitna (haram ki taraf) qurbaani ke liye ount bhejne waale ko sawaab milta hai. Phir jo baad mein aata hai usko utna sawaab milta hai jitna (Kaaba ki taraf) qurbaani ke liye gaae bhejne waale ko sawaab milta hai. Uske baad aane waale ko dumba bhejne waale ke baraabar. Uske baad aane waale ko murghi aur uske baad aane waale ko andaa sadqa karne waale ki maanind ajar milta hai. Phir jab Imam, khutba dene ke liye nikalta hai to farishte daftar (likhe hue auraaq) lapet lete hain aur khutba sunne lagte hain". (Bukhari:

Rasool Allah ﷺ ne farmaya: “Juma ke din 1 ghadi aisi hai jo musalman us ghadi mein namaz ki haalat mein khadaa Allah Ta’ala se bhalaai ka sawaal kare to Allah Ta’ala use wo bhalaai zaroor ataa farmata hai”. (Bukhari: H935; Muslim: H852)

Nabi-e-Akram ﷺ ne farmaya: “Juma ke din qubooliyat ki ghadi Imam ke (mimbar par) baithne se lekar namaz ke khatme tak ke darmiyan hai”. (Muslim: H853) Ek qaul ke mutaabiq qubooliyat ki ghadi namaz-e-asr se lekar ghuroob-e-aftaab ke darmiyan aati hai

Khutba-e-Juma Ke Masaael:

❁ Rasool Allah ﷺ 2 khutbe irshad farmate, unke darmiyan baithte, khutbe mein Quran-e-Majeed padhte aur logo’n ko nasihat karte. (Muslim: H862)

Aap ﷺ ki namaz bhi ausat andaaz ki aur khutba bhi ausat andaaz ka hota tha. (Muslim: H866)

Aap ﷺ ne farmaya: “Aadmi ki lambi namaz aur mukhtasar khutba danaai ki alaamat hai, lehaza namaz taweel karo aur khutba mukhtasar karo”. (Muslim: H869)

❁ Nabi-e-Akram ﷺ khutba-e-juma mein Surah Qaaf ki tilaawat farmate the. (Muslim: H872-873)

❁ Syedna Abu Huraira رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne

¹⁹⁴ Is hadees mein bit-tarteef 5 cheezo’n ka zikr hai: Ount, Gaae, Dumba, Murghi aur Anda. Iski soorat ye hogi ke Juma ke din tuloo-e-aftaab se lekar khutba-e-juma ke aaghaaz tak ke waqt ko 5 baraabar hisso’n mein taqseem kar diya jaae. Jo shakhs pehle hisse mein masjid pohoncha, ise ount ki qurbaani ka sawab milega... Muwatta Imam Maalik mein ‘الساعة الأولى’ ke alfaaz se taujeeh ki taa’eed hoti hai. Wallahu Aalam (ع ر)

farmaya: “Juma ke khutba mein jab tu apne paas baithne waale ko (azz-raah-e-nasihah) (T: advise) kahe “Chupp Raho” to bilaa-shuba toone bhi laghoo kaam kiya”. (Bukhari: H934; Muslim: H851)

Isse saabit hua ke dauraan-e-khutba (samaeen ko aapas mein) kisi qisam ki baat karna jaaaz nahi hai. Badi khamoshi se khutba sunna chaahiye. Albatta khateeb aur muqtadi zaroorat ke waqt ek-dosre se mukhaatib ho sakte hain. (Bukhari: H932; Muslim: H897)

❁ Syedna Ibne Umar  kehte hain ke Rasool Allah  ne manaa farmaya ke aadmi apne bhaai ko utha kar uski jagah par baithe. Naafe’  se poocha gaya kya sirf juma mein manaa hai? Farmane lage juma mein aur uske alaawa bhi. (Bukhari: H911)

❁ Syedna Ammaara bin Ruwaiba  se riwayat hai ke unho’n ne Bashar bin Marwaan ko juma ke din mimbar par dono haath uthaa-te hue dekha to farmaya: “Allah Ta’ala in dono haatho’n ko halaak kare. Nabi-e-Akram  khutba mein sirf 1 haath ki shaadat waali ungli se ishaara karte the”. (Muslim: H874)

❁ Nabi-e-Akram  ne khade ho kar khutba diya aur Aap  ke haath mein A’saa yaa kamaan thee. (Abu Dawood: H1096 [Sanad Hasan])

❁ Nabi-e-Akram  2 khutbe dete aur unke darmiyan baithte the. (Bukhari: H928)

Zohar-e-Ehtiyaati Ki Bidat

Baaz log namaz-e-juma ke alaawa “Zohar-e-Ehteyaati” padhte aur uska fatwa bhi dete hain, halaanke Rasool Allah  ki zaat-e-paak aur Aap ke be-shumaar Sahaba Ikraam  se juma ke baad namaz-e-zohar ka padhna kahee’n saabit nahi. Ham hairaan hain ke namaz-e-juma adaa karlene ke baad (ehtiyaatan) zohar ke farz padhne waale aur padhne ka hukm dene waale Allah Ta’ala ko kya jawaab denge? MaazAllah, kya Rasool Allah  juma ke baad zohar padhna aur logo’n ko bataana

bhool gae the jo baad mein aane waale logo'n ne ejaad karke takmeel-e-deen ki hai? Ehtiyaati padhne walo! Allah se daro aur Rasool Allah ﷺ se aage na badho. Nabi-e-Akram ﷺ ki awaaz se apni awaaz oonchi na karo.

Mahez Juma Ke Din Roza Rakhna:

Nabi-e-Akram ﷺ ne juma ke din roza ke liye aur juma ki shab (jumeraat aur juma ki darmiyani raat) ko ibaadat ke liye khaas karne se manaa farmaya. (Muslim: H1144)

Juma Ki Azaan:

Syedna Saaeb bin Yazeed ؓ se riwayat hai ke Rasool Allah ﷺ, Abu Bakr aur Umar ؓ ke zamaane mein juma ki azaan us waqt hoti thi jab imam khutba ke liye mimbar par baith-ta. Jab Syedna Usmaan ؓ khalifa bane aur log ziyaada ho gae to Zora (jagah) par 1 aur azaan di jaane lagi. Imam Bukhari ؓ farmate hain: Zora, Madina ke baazaar mein 1 muqam hai. (Bukhari: H912) ¹⁹⁵

¹⁹⁵ Juma ke din Azan-e-USmani ka pase-manzar ye hai ke ahd-e-nabuwat mein madina munawwara aur uski abaadi ka hajam (T: Size) nisbatan mukhtasar tha. Logo'n ko asaani se azaan ka ilm ho jaata tha. Ahd-e-USmaani mein jab abaadi ziyada ho gai to tamaam log azaan ki aawaaz nahi sun paate the jiska laazmi natija ye nikla ke kai log masjid mein bar-waqt pohonchne se reh jaate the. Iska intezaami hal ye nikaala gaya ke pehle masjid se baahar, baazaar ke andar Zora ke muqam par azaan di jaati, usse kuch hi der baad Masjid-e-Nabawi mein (doosri) azaan hojaati. Syedna Usman ؓ ne us azaan ki ibtida ki thi aur wo logo'n ki kasrat aur unke gharo'n ka masjid se door hona hai. Jiski wajah se azan-e-masjid ki awaaz un tak nahi pohonchti thi. To unho'n ne logo'n ko jamaa hone ki jagah, yaane baazaar mein unhe'n muttala karne ke liye asal azaan se kuch der pehle iska silsila chalaaya. Aaj ke zamane mein agar koi us par amal karna chaahe to unhi asbaab-o-

Masjid ke andar Imam ke khutba se pehle sirf 1 azaan hai. Aam taur par masaajid mein khutba ki azaan se qabl di jaane wali azaan ka suboot Syedna Usman ؓ ke daur se bhi nahi hai. Lehaza isse ijtinaab karna chaahiye.

Juma ke din azaan-e-juma mimbar ke paas honi chaahiye. (Al Mojam-al-Kabeer lit Tabrani: V7 P146-147 H6646 [Rijaal Suqaat])

Namaz-e-Eidain

Ahkaam-o-Masaael:

❁ Syedna Ali ؓ farmate hain:

Juma, Arfa, Qurbani aur Eid-ul-fitr ke din ghusl karna chaahiye. الْغُسْلُ... يَوْمَ الْجُمُعَةِ وَيَوْمَ عَرَفَةَ وَيَوْمَ النَّحْرِ وَيَوْمَ الْفِطْرِ.

(Sunan Kubra lil Bayhaqi: V3 P278 H6124
[Sanad Saheeh])

❁ Syedna Abdullah bin Umar ؓ eid ke din eidgah ki taraf nikalne se pehle ghusl kiya karte the. (Muwatta Imam Maalik: Al Eidain: H436)

❁ Eid-ul-Fitr ki namaz ke liye nikalne se pehle sadqa-e-fitr adaa karna laazim hai. (Bukhari: Az Zakat: H1503; Muslim: Az Zakat: H986)

Isse maaloom hua ke sadqatul fitr namaz-e-eid ke liye jaane se pehle adaa karna laazim hai aur isme taakheer karna jaez nahi.

❁ Eid agar juma ke din ho to namaz-e-eid padhne ke baad juma padh le'n yaa Zohar, ikhtiyaar hai. (Abu Dawood: H1070 [Sanad Hasan]; Ibne Majah: Iqaamatis Salah: H1310) Imam Haakim ne ise (Al Mustadrak: V1 P288) mein, Ibne

sharaaet aur zaroorat ko madde-nazar rakh kar us par amal kare. Jabke aam taur par juma ke din masaajid mein pehli azaan ke naam se di jaane wali azaan mazkoora asbaab-o-sharaat naa hone ki wajah se naa to Azaan-e-USmani hai aur naa Azaan-e-Muhammadi. Is liye ise masnoon azaan kehna mushkil hai. Tafseel ke liye dekhiye Al Ajubah an Naafea'ah: P9-14 (ع و)

Khuzaima ne (H1464) mein aur Haafiz Zahbi ne ise Saheeh kaha hai.

❁ Rasool Allah ﷺ ne eidain ki namaz, azaan aur takbeer ke baghair padhi. (Bukhari: Al Eidain: H860; Muslim: Salat-ul-Eidain: H(4)-885)

❁ Syedna Jaabir bin Abdullah ؓ ne farmaya: “Namaz-e-eid ke liye azaan hai na takbeer. Pukaarna hai naa koi aur awaaz”. (Muslim: Salat-ul-Eidain: H886)

❁ Aap ﷺ eidgah mein siwaae eid ki 2 rakat ke naa pehle nafil padhte na baad mein. (Bukhari: H989; Muslim: (13)-884)

❁ Nabi-e-Akram ﷺ eid-ul-fitr ke din kuch khaa kar namaz ke liye nikalte aur eid-ul-azha ke din namaz padh kar khaate. (Tirmizi: H542 [Sanad Hasan]; Ibne Majah: H1756)

❁ Rasool Allah ﷺ eid-ul-fitr ke roz taaq khajoore’n khan kar eidgaah jaaya karte the. (Bukhari: Al Eidain: H953)

❁ Syedna Anas bin Malik ؓ jab shaher jaakar eid ki namaz baa-jamaat adaa naa karte to apne ghulaamo’n aur ahle-o-ayaal ko jamaa karte aur apne Ghulam Abdullah bin Abu Utba ؓ ko shaher waalo’n ki namaz ki tarah namaz padhne ka hukm dete. (Bukhari: Al Eidain: H987; Sunan Kubra lil Bayhaqi: Salat-ul-Eidain: V3 P305 H6237 [Sanad Saheeh])

❁ Rasool Allah ﷺ ke paas ek (1) shutar-sawaar qafila aaya, usne gawaahi di ke unho’n ne kal chand dekha tha to Aap ﷺ ne hame’n roza iftaar karne aur doosre din eid ki namaz ke liye nikalne ka hukm diya. (Kyouнке rooyat-e-hilaal ki khabar itni der mein pohonchi ke namaz-e-eid ka waqt nikal chuka tha). (Abu Dawood: H1157 [Sanad Saheeh]; Nasai: Salat-ul-Eidain: H1558) Ibne Hazam: (V5 P95), Bayhaqi: (V3 P316) ne ise Saheeh kaha hai.

❁ Eid ke din masjid mein Sahaba Ikraam ؓ ne jungi khelo’n ka muzaahara kiya. (Bukhari: H454-455; Muslim: Salat-ul-Eidain: H(17)-892)

❁ Syedna Abdullah bin Basar ؓ eid-ul-fitr yaa eid-ul-azha ke roz namaz

ke liye gae. Imam ne namaz mein taakheer kardi to wo farmane lage: “Rasool Allah ﷺ ke zamane mein ham is waqt namaz se faarigh ho chuke hote the, raawi kehta hai ke ye chasht ka waqt tha”. (Abu Dawood: H1135 [Sanad Saheeh]) Imam Haakim ne (Al Mustadrak: V1 P295) mein aur Zahbi ne ise Saheeh kaha hai.

✽ Eidgaah mein jis raaste se jaae’n, wapasi par raasta tabdeel kare’n. (Bukhari: Al Eidain: H986)

Aurato’n Ke Liye Eidgaah Mein Aane Ka Hukm:

✽ Syeda Umme Atiya ؓ kehti hain hamen hukm diya gaya ke ham (sab aurato’n ko hatta ke) haiz waaliyo’n aur parda waaliyo’n ko (bhi) dono eido’n mein (gharo’n se) nikaale’n taake wo (sab) musalmaano ki jamaat (namaz) aur unki dua mein haazir ho’n. Aur farmaya: “Haiz waaliya’n jaae namaaz se alag rahe’n. (Wo namaz na padhe’n) lekin musalmaano ki duao’n aur takbeero’n mein shaamil rahe’n. Taake Allah ki rahmat aur bakhshish se hissa paae’n”. 1 aurat ne arz kiya ke: “Agar ham mein se kisi ke paas chaadar na ho (to phir wo kaise eidgaah mein jaae?)”. Farmaya: “Usko uski saath waali aurat chaadar udhaa de”. (Kisi doosri aurat se chaadar aariyatan lekar jaae)”. (Bukhari: Al Haiz: H324-351-971-974; Muslim: Salat-ul-Eidain: H890)

✽ Rasool Allah ﷺ Sahaba aur Sahabiyaat ؓ ko (hatta ke haiz waali aurato’n ko bhi) saath lekar eidgah ki taraf jaate.

✽ Aap ﷺ ki eidgah Masjid-e-Nabawi se hazaar haath zira’ ke faasle par al-Baqi ki taraf thee. (Fathul Baari: V2 P449 tahat H956)

✽ Rasool Allah ﷺ aur Abu Bakar-o-Umar aur Usman ؓ eidain ki namaz khutba se pehle padhte the. (Bukhari: Al Eidain: H962-963; Muslim: Salat-ul-Eidain: H884)

Takbiraat-e-Eidain Ka Waqt:

✽ Haafiz ibne Hajar ؓ takbiraat ke waqt-e-ibtida-o-intiha ke baare mein farmate hain: “Rasool Allah ﷺ se is baare mein koi hadees saabit nahi.

Sahaba Ikraam ﷺ se jo sabse ziyaada saheeh riwaayat marwi hai, wo Syedna Ali ﷺ ka qaul hai”.

• Syedna Ali ﷺ Arfa ke din (9 dhul hajja) ki fajr se lekar (13 dhul hajja) ki Asr tak takbiraat kehte. (Sunan Kubra lil Bayhaqi: Salat-ul-Eidain: V3 P314 H2675 [Sanad Saheeh]) Imam Haakim ne (Al Mustadrak: V1 P299) mein aur Haafiz Zahbi ne ise Saheeh kaha hai.

• Syedna Abdullah bin Umar ﷺ Eid-ul-fitr ke din ghar se eidgaah tak ba-awaaz-e-buland takbiraat kehte. (Sunan Kubra lil Bayhaqi: Salat-ul-Eidain: V3 P279 H6129 [Sanad Hasan]) Imam Bayhaqi farmate hain ke Hadees-e-Syedna Ibne Umar ﷺ mauqoofan Saheeh hai.

• Imam Zohri ﷺ kehte hain ke log eid ke din apne gharo’n se eidgah tak takbiraat kehte, phir imam ke saath takbiraat kehte. (Musannaf Ibne Abi Shaiba: V1 P488 H5628 [Sanad Saheeh])

• Syedna Abdullah bin Abbas ﷺ ne dhul hajja ko namaz-e-Fajr se lekar 13 dhul hajja namaz-e-Asr tak in alfaaz mein takbiraat kehte:

Allah sabse badaa hai, Allah sabse badaa hai, bohot badaa, Allah sabse badaa hai aur sabse ziyaada saahib-e-jalaal hai, Allah sabse badaa hai, Allah hi ke liye saari taareef hai.

اللَّهُ أَكْبَرُ كَبِيرًا اللَّهُ أَكْبَرُ كَبِيرًا اللَّهُ أَكْبَرُ وَأَجَلُ
اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ.

(Musannaf Ibne Abi Shaiba: V1 P489 H5645 [Sanad Saheeh]; V1 P490 H5654 [Sanad Saheeh])

Imam Haakim ne (Al Mustadrak: V1 P299) mein aur Haafiz Zahbi ne ise Saheeh kaha hai.

• Salman ﷺ you’n takbiraat kehte:

Allah sabse badaa hai, Allah sabse badaa hai, bohot badaa.

اللَّهُ أَكْبَرُ. اللَّهُ أَكْبَرُ. اللَّهُ أَكْبَرُ كَبِيرًا.

(Sunan Kubra lil Bayhaqi: V3 P316 H6282 [Sanad Saheeh])

• Mash-hoor Taabai Ibrahim Nakhai ﷺ se riwayat hai ke log Arafat ke

din namaz ke baad qibla-rukh haalat mein hi

Allahu Akbar, Allahu Akbar, اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ
Laailaaha Illalaahu wallahu
Akbar, Allahu Akbar wa Lillahir
Hamd.

(Musannaf Ibne abi Shaiba: V2 P167 H5649

[Sanad Saheeh])

Padhte the. Is saheeh asar se bhi maaloom hua ke takbeer ke mazkoora alfaaz padhna bhi saheeh hai.

Namaz Eid Ka Tariqa:

Rasool Allah ﷺ Eid-ul-Fitr aur Eid-ul-Zuha ke din eidgah jaate, sab se pehle namaz padhte, phir khutba dete jabke log safo'n mein baithe rehte. Khutba mein logo'n ko waaz-o-nasihah karte aur (agar kehee'n lashkar bhejna hota to uski taiyaari waghaira ka) hukm dete, phir wapas laut-te. (Bukhari: H956; Muslim: 889)

Wazoo karke qible ki taraf mu'n kare'n aur Allahu Akbar kehte hue Raful Yadain kare'n. (Bukhari: H738) Phir Seene par haath baandh kar duaa-e-istiftaah padhe'n.

Phir dua-e-istiftah kahtam karke qirat se pehle (theher-theher kar) 7 takbeere'n kahe'n. (Abu Dawood: H1151 [Sanad Hasan]) Imam Ahmad aur Ali bin Madeeni ne ise Saheeh kaha hai. ¹⁹⁶

¹⁹⁶ Takbiraat-e-Eidain ke saath Raful Yadain karne ki baabat Rasool Allah (s) aur Sahaba Ikraam ﷺ se koi sareeh daleel manqool nahi. Imam ibne Hazam iski baabat likhte hain: "Rasool Allah (s) se ye qatan saabit nahi ke Aap (s) ne in takbeero'n mein Raful Yadain kiya hai" (Al Mahalla: V5 P83-84). Muhaqqiq-e-Asr Shaikh Albani رحمه الله bhi uski baabat likhte hain ke ye masnoon nahi hai. (Irwa-ul-Ghaleel: V3 P114)

Taaham takbiraat-e-eidain ke saath Raful Yadain karne ki baabat mohaddiseen-e-ikram: Masalan, Imam ibne Munzir aur Imam Bayhaqi ne Syedna Ibne Umar رضي الله عنه ki hadees se istidlaal kiya hai, jisme hai: "Aur

Phir Imam oonchi awaaz se aur muqtadi aahista awaaz se Surah Fatiha padhe, phir Imam oonchi awaaz se qirat kare aur muqtadi chup-chaap sune.

Nabi-e-Akram ﷺ ne Eid-ul-Azha aur Eid-ul-Fitr mein Surah Qaaf 'اَفْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ' aur Surah-al-Qamar 'ق وَالْقُرْآنِ الْمَجِيدِ' padhi. Ek aur riwayat mein Surah-al-Aalaa 'سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى' aur Surah-al-Ghaashiya 'هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ' padhne ka zikr bhi aaya hai. (Muslim: H891, H898)

Behtar hai ke Surah Fatiha ke baad masnoon qirat ki jaae. Jab pehli rakat padhkar aap doosri rakat ke liye khade ho'n aur qiyaam ki takbeer keh le'n to qirat karne se pehle 5 takbeer kahe'n. (Abu Dawood: H1151 [Sanad Hasan]) Imam Ahmad ne ise Saheeh kaha hai. Phir 2 rakat padh kar salam pher de'n.

Aap (s) har rakat aur takbeer ke saath jo ruku se pehle hai, dono haath uthaate the”.

Salaf-o-Saaliheen mein se koi bhi in mohaddiseen-e-ikram ka mukhalif nahi aur ye istidlaal qawee hai, is baare mein aimma ke aqwaal bhi milte hain, jaisa ke Ataa bin Abi Rabaah se poocha gaya: “Kya imam namaz-e-eidain mein har takbeer ke saath raful yadain kare?” unho'n ne jawab diya: “haa'n, wo Raful Yadain kare aur log bhi iske saath haath uthaae'n”. (Al Musannaf Abdur Razzaq: V3 P297)

Nez Imam Maalik ﷺ farmate hain ke takbiraat-e-eidain ke mauqe par haath uthaane chaahiye. Agarche maine iske mutaalliq kuch nahi suna. (Al Faryaabi Ba-hawaala Irwaa-ul-Ghaleel: V3 P113)

Imam Shafai aur Imam Ahmad bin Hambal ﷺ ka bhi yehi mauqif hai. Ke Takbiraat-e-eidain mein haath uthaane chaahiye (Al Umm: V1 P237)

Lehaza tabkiraat-e-eid ke saath Raful Yadain karna behtar hai. Wallahu Aalam

Eid Se Mutalleqa Masa'ael:

Rasool Allah ﷺ, Abu Bakar, Umar aur Usman ؓ پہلے نماز پڑھتے، پھر خطبہ دے تھے۔ (Bukhari: H962; Muslim: H884)

Eidain کا خطبہ منبر پر نا پڑھے'n۔ (Bukhari: H956; Muslim: H889) Abu Sayeed Khudri ؓ کی ہدیس سے معلوم ہوتا ہے کہ عید گاہ میں منبر کا عہتمام Marwan bin Hakam کے اہد میں کیا گیا۔

Sunan Abu Dawood اور Ibne Majah میں ہے کہ 1 shakhs نے Marwan کے اس فعل 'فعل' پر یتراز کرتے ہوئے کہا: "Tumne eid ke roz mimbar laakar sunnat ki mukhalifat ki, kyonke is roz ise nahi laaya jaata tha". Iski asal (Muslim: H898) میں ہے۔ (Muslim: H49; Abu Dawood: H1140; Ibne Majah: H1275)

Syeda Ayesha ؓ کے پاس bacchiya'n (daff bajaa kar acche) ashaar gaa rahi thi. Syedna Abu Bakar ؓ نے اُنہیں مانا کیا۔ Nabi-e-Akram ﷺ نے فرمایا: "Aye Abu Bakar! Unhe'n kuch naa kaho, beshak aaj eid ka din hai. Bila-shubha har qaum ki ek (1) eid hoti hai aur aaj hamari eid hai". (Bukhari: H952)¹⁹⁷

Eid-ul-Azha کے دن نماز-e-eid پڑھ کر قربانی کرنی چاہیے۔

Syedna Baraa ؓ بیان کرتے ہیں کہ Rasool Allah ﷺ نے فرمایا: "Jis

¹⁹⁷ Is hadees se maaloom hua ke agar padhne waali choti bacchiya'n ho'n, alaaf-e-mosiqi mein se sirf daff ho, nez ashaar khilaaf-e-shariyat naa ho'n aur eid ka mauqa ho to aise ash-aar padhne yaa sunne mein koi harj nahi hai. Lekin mafaad-parast gawaiyyo'n ne is hadees shareef se apna ullu seedha karne mein koi kasar baaqi nahi rakhi. Chunache unho'n ne bacchiyo'n se har umar ke peshawar gulukaara saabit kardi. Daff se jumla alaaf-e-mosiqi jaez qaraar diye. Acche ashaar se gaano'n ka jawaaz kasheed kiya aur eid ke din se "naam nehaad jashn-o-teohaar" dhoondh nikaale aur ye naa socha ke Allah Khaaliq-o-Maalik hai. Usne apne bando'n ke liye jawaaz ki jo hadd chaahi, muqarrar kardi aur usse tajaawuz karna haraam kar diya hai. (ع ج)

shakhs ne namaz ke baad qurbani ki (uski qurbani bhi ho gai aur) usne musalmano ka tariqa bhi apnaa liya aur jisne namaz se pehle qurbani ki, uski qurbani nahi hogi. Wo mahez gosht ki ek (1) bakri hai jo usne apne ghar waalo'n ke liye zibah ki hai". (Bukhari: H965; Muslim: H1961)

Aap ﷺ ne farmaya: "Jis shakhs ne namaz-e-eid se pehle qurbani ki, wo namaz ke baad doosri qurbani kare". (Bukhari: H985; Muslim: H1960)

Namaz-e-Kasoof: Suraj Aur Chand Grahan Ki Namaz

Rasool Allah ﷺ ne farmaya:

Suraj aur chand kisi ke marne ki wajah se grahan nahi hote. Ye to qudrat-e-Ilaahi ki 2 nishaniya'n hain. Jab unhe'n girahan hote dekho to namaz ke liye khade ho jao.

إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِلْمَوْتِ أَحَدٍ مِنَ النَّاسِ، وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهُمَا فَتُفُؤُوا مَوَاقِلُكُمْ.

(Bukhari: H1041; Muslim: H901)

Nabi-e-Akram ﷺ ne farmaya: “Chand aur Suraj ka grahan asaar-e-qudrat hain. Ye kisi ke marne, jeene (ya kisi aur wajah) se numudaar nahi hote. Balke Allah (apne) bando'n ko ibrat dilaane ke liye zaahir farmata hai. Agar tum aise asaar dekho to jald-az-jald dua, istighfaar aur yaad-e-Ilaahi ki taraf rujoo karo”. (Bukhari: H1059; Muslim: H912)¹⁹⁸

Syedna Abdullah bin Amr ؓ se riwayat hai ke jab sooraj grahan hua to Aap ﷺ ne 1 shakhs ko ye elaan karne ka hukm farmaya: “Namaz (tumhe'n) jamar karne waali hai (yaane namaz ke liye jamaa ho jao)”. (Bukhari: H1045; Muslim: H910)

Suraj Aur Chand Grahan Ki Namaz Ka Tariqa:

Syedna Abdullah bin Abbas ؓ se riwayat hai ke Nabi-e-Akram ﷺ ke zamaane mein suraj grahan lagaa. Aap ne baajamaat 2 rakat namaz padhi. Aap ne Surah Baqara tilawat karne ki miqdaar ke qareeb lamba

¹⁹⁸ Yaane sooraj yaa chand ke grahan hone ka taalluq kaaenaat ke waaqiaat se nahi. Balke baraah-e-raast Allah Ta'ala ki mashiyyat aur qudrat se hai aur wo Allah jo tumhare saamne unhe'n be-noor kar sakta hai, wo qiyaamat ke qareeb bhi unhe'n be-noor karke lapet dene par qaadir hai. Lehaz usse darte raho. Wallahu A'alam (ع د)

qiyaam kiya, phir lamba ruku kiya. Phir sar utha kar pehle qiyaam se kam lamba qiyaam kiya.¹⁹⁹

Phir pehle ruku se kam lamba ruku kiya, phir (qauma karke) 2 sajde kiye. Phir khade ho kar pichle qiyaam se kam lamba qiyaam kiya, phir pichle ruku se kam lamba ruku kiya. Phir pichle qiyaam se kam lamba qiyaam kiya. Phir pichle ruku se kam lamba ruku kiya, phir 2 sajde kiye aur tasshahud padh kar salam phera. Itni der mein Suraj Raushan ho chuka tha.

Phir (khutba diya jisme Allah Ta'ala ki taareef aur sana ki aur) farmaya: "Suraj aur Chand Allah ki nishaniyo'n mein se 2 nishaaniya'n hain. Kisi ke marne yaa paeda hone se unhe'n grahan nahi lagta. Jab tum grahan dekho to Allah ka zikr (karo, usse dua karo, takbeer kaho, namaz padho aur sadqa) karo". Nez farmaya: "(Dauran-e-namaz mein) Maine jannat dekhi. Agar main usme se ek (1) anghoor ka khosha le leta to tum rehti duniya tak usme se khaate aur maine dozakh (bhi) dekhi. Usse badhkar haulnaak manzar maine (kabhi) nahi dekha. (Aur) Maine jahannam mein ziyaada taadaad aurato'n ki dekhi. Kyouнке wo khaawindo'n ki naashukri karti hain. Agar tu 1 muddat tak unke saath neki karta rahe, phir unki marzi ke khilaaf koi kaam kare to kehti hain ke maine tujhse kabhi bhalaai nahi dekhi". (Bukhari: H1052; Muslim: H907)²⁰⁰

Suraj aur chand grahan hone par Aap ﷺ ghabra uthte aur namaz padhte. Syeda Asma ؓ bayaan karti hain ke Aap ﷺ ke zamaane mein (1 dafa) suraj grahan hua to Aap ﷺ ghabra gae aur ghabrahat mein ahle

¹⁹⁹ Ruku ke baad qauma karne ki bajaaye dobara qirat shuru kar dena ek (1) hi rakat ka tasalsul hai, lehaza us mauqa par nae sire se fatiha nahi padhi jaaegi. Wallahu A'alam (ع و ب)

²⁰⁰ Isse maaloom hua ke kisi mohsin ki ehsan faramoshi kabira gunaah hai. Jab kisi bande ki ehsan faramoshi kabira gunaah hai to jo Khaliq ki ehsan faramoshi karta hai, uska gunaah kis qadr khatarnaak hoga. Allah ham sabko hidaayat de. Ameen (ع و ب)

khana mein se kisi ka kurta le liya. Baad mein chadar mubaarak Aap ko pohonchaai gai. Syeda Asma ؓ bhi masjid mein gae'e'n aur aurato'n ki saff mein khadi ho gae'e'n. Aap ؓ ne itna taweel qiyaam kiya ke unki niyyat baithne ki ho gai lekin unho'n ne idhar udhar apne se kamzor aurato'n ko khade dekha to wo bhi khadi rahe'n. (Muslim: H906)²⁰¹

Syedna Jaabir ؓ kehte hain Nabi-e-Akram ؐ ke zamaane mein 1 shakht garmi ke din suraj grahan hua, Aap ne Sahaba Ikraam ؓ ko saath le kar namaz padhi. Aap ne itna taweel qiyaam kiya ke log girne lage. (Muslim: H904)

Syeda Asma ؓ kehti hain ke (1 dafa Suraj grahan ki namaz mein) Aap ؓ ne itna lamba qiyaam kiya ke mujhe (aurato'n ki saff mein khade khade) zof agayaa. Main ne baraabar mein apni mushk se paani le kar sar par daalna shuru kiya (phir jaldi hi dobara qiyaam-e-namaz mein shaamil ho gai). (Bukhari: H1053; Muslim: H905)

Ghaur farmaaya aap ne ke Nabi-e-Akram ؐ ne kis qadr inhimaak²⁰² aur ehtemaam se suraj grahan ki namaz padhte the, lekin ham ne kabhi us namaz ki taraf tawajjoh nahi ki. Rasool Allah ؐ ke peeche aurate'n bhi suraj grahan ki namaz padhti thee'n. Hame'n bhi chaahiye ke ham masjid mein suraj grahan ki namaz ba-jamaat ka ehtemaam kare'n aur hamari aurate'n bhi zaroor masaajid mein jaakar namaz mein shaamil ho'n.

²⁰¹ Aapka ghabraana Allah ke dar ki wajah se tha. Jab aap Allah ke pyaare Nabi ho kar ghabraa uthte the to afsos hai un ummatiyo'n par jo hazaar-haa gunaaho'n ke bawujood aise mawaaqe par Allah ki taraf rujoo nahi karte. (ع ر)

²⁰² T: (اِنْهِيْمَاك) Intihaai mashghooliyat, masroofiyat [Rekhta]

Namaz-e-Istisqa

Agar qahat-saali ho jaae, baarish na barse to us waqt musalmaano ko chaahiye ke 1 din tajweez karke suraj nikalte hi puraane kapde pahen kar aajizi aur girya-o-zaari²⁰³ karte hue aabaadi se baahar kisi khuli jagah mein nikle'n aur mimbar bhi rakha jaae.

Syedna Ibne Abbas رضي الله عنه farmate hain:

Rasool Allah ﷺ ne puraane kapde pahne, khushoo aur aahistagi se chalte hue, aajizi aur girya-o-zaari karte hue nikle aur namaz (istisqa) ki jagah pohonche.

خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَبَدِّلًا
مُتَوَاضِعًا مُتَضَرِّعًا حَتَّى أَتَى الْمُصَلَّى.

(Abu Dawood: H1165 [Sanad Hasan];
Tirmizi: H558)

Syeda Ayesha Siddiqa رضي الله عنها se riwayat hai ke Sahaba Ikraam رضي الله عنهم ne Aap ﷺ se qahatsaali ki shikaayat ki to Aap ﷺ ne eidgaah mein mimbar rakhne ka hukm diya. Jab suraj ka kinaara zaahir hua to Aap ﷺ nikle aur mimbar par baithe, Allah ki badaai aur hamd bayaan ki, phir farmaya: "Tum ne apne ilaaoq'o'n mein qahatsaali aur barwaqt baarish na hone ki shikaayat ki hai, jabke Allah Ta'ala ki taraf se tumko hukm hai ke tum usko pukaaro aur usne tumhari dua qubool karne ka waada kiya hai". Phir farmaaya:

Sab taareef Allah ke liye hai jo tamaam jahano'n ka parwardigaar hai, bohot rahem karne waala nihaayat maherbaan hai. Roz-e-jazaa ka maalik hai. Jo chahta hai wo karta hai. Aye Allah tu (saccha) maabood hai, tere siwa koi maabood nahi. Tu sakhi aur be parwaah hai aur

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، الرَّحْمَنِ الرَّحِيمِ،
مَالِكِ يَوْمِ الدِّينِ، لَا إِلَهَ إِلَّا اللَّهُ يَفْعَلُ مَا يُرِيدُ.
اَللّٰهُمَّ اَنْتَ اللهُ لَا إِلَهَ إِلَّا اَنْتَ، الْغَنِيُّ وَنَحْنُ
الْفُقَرَاءُ، اَنْزِلْ عَلَيْنَا الْغَيْثَ وَاجْعَلْ مَا اَنْزَلْتَ
لَنَا قُوَّةً وَبَلَاءً اِلَى حِينٍ.

(Bukhari: 1013)

²⁰³ T: (گزیہ و زاری) Rona, aah-o-bakaa [Rekhta]

ham (tere) mohtaaj aur faqeer
(bande) hain ham par baarish
barsaa aur jo baarish to naazil
farmaae ise hamaare liye 1
muddat tak quwwat aur
(maqaasid tak) pohonchne ka
zariya banaa.²⁰⁴

Syedna Anas  farmate hain ke Rasool Allah  namaz-e-istisqa ke
alaawa kisi dua mein apne dono haath nahi uthate the. Aap ne dono
haath uthaae aur unhe'n daraaz kiya, hatta ke Aap ki baghle'n dikhai
de'n. (Bukhari: H1031; Muslim: H895-896)²⁰⁵

Haatho'n ko sar se ooncha naa le jaae'n. (Abu Dawood: H1168 [Saheeh]) Imam
Ibne Hibban ne (Al Mawaarid: H601-602) mein ise Saheeh kaha hai.

Aap  ke haatho'n ki pusht asmaan ki taraf thee. (Muslim: H896)

Phir imam logo'n ki taraf peeth karke qibla-rukh ho jaae. (aur haath
uthaae rakhe) aur mundarja zel duae'n badi aajizi se ro-ro kar padhe
aur sab log bhi bade khuzoo se aabdeeda ho kar haatho'n ko ultaa
karke uthae'n aur dua mange'n. Duae'n ye hain:

²⁰⁴ Is se maaloom hua ke Syed-ul-Mursaleen (s) aur unke paakbaaz
Sahaba Ikraam  bhi apna karsaaz aur daata sirf Allah hi ko samajhte
the. Wo isi ke dar ke mohtaaj, isi se darne waale baraah-e-raast isi se
duae'n maangte rahe. Quran-e-Majeed ne bhi isi aqeede ki taaleem di
hai (Surah-al-Faatir: 14-15) lehaaza ham gunaahgaaro'n ko bhi
chaahiye ke Kitab-o-Sunnat ke mutaabiq sirf Allah hi ko apna karsaaz
aur daata maane'n aur isse baraah-e-rast duae'n mange'n. Yehi Nabi-e-
Akram (s) se sacchi mohabbat aur unki itaa-at ka taqaaza hai. (ع)

²⁰⁵ Iska matlab ye hai ke jitne buland haath Aap (s) dua-e-istisqa mein
uthaate the, itne kisi aur dua mein nahi uthaate the. Tafseel ke liye
dekhiye Al Minhaj Fee Sharah Muslim bin-al-Hujjaj lin Nawawi (ع)

Aye Allah hame'n paani pilaa
aye allah hame'n paani pilaa aye
allah hame'n paani pilaa.

اللَّهُمَّ اسْقِنَا اللَّهُمَّ اسْقِنَا اللَّهُمَّ اسْقِنَا.
(Bukhari: 1013)

Allahummasqina Allahummasqina Allahummasqina

Aye Allah! Hame'n paani pilaa,
ham par aisi baarish naazil farma
jo hamaari tishnagi²⁰⁶ bujhade.
Halki phuwaari'n ban kar
ghalla²⁰⁷ ugaane waali, nafa dene
waali ho naake nuqsaan
pohonchaane waali, jald aane
waali ho naake der lagaane wali.

اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مَرِيئًا مَرِيئًا نَافِعًا غَيْرَ
ضَارٍّ عَاجِلًا غَيْرَ آجِلٍ.
(Abu Dawood: 1169)

Allahummasqina Ghaisan Mugheesan Mareee-am Mareea' Ghaira
Zaarrin Aa'jilan Ghairai Aajilin.

Imam Ibne Khuzaima (1416) Imam Haakim (V1 P 327) aur Imam Zahbi ne
ise Saheeh kaha.

Salaatul Istisqa mein 1 ahem masla chaadar ka palatna hai. Syedna
Abdullah bin Zaid عليه السلام se riwayat hai ke Rasool Allah ﷺ istisqa ke liye
nikle. Aapne apni peeth logo'n ki taraf ki aur qibla-rukh ho kar dua
karne lage, phir apni chadar palti. (Bukhari: H1025; Muslim: H894)

Aap ﷺ par siyaah chaadar thi Aap ne uska nichla hissa oopar laana
chaaha magar mushkil pesh aai to Aap ne use apne kandho'n par hi
ulat diya. (Abu Dawood: H1164 [Hadees Saheeh]; Musnad Ahmad: V4 P41) Imam Ibne
Khuzaima ne (H1415) mein aur Imam Ibne Hibban ne ise Saheeh kaha hai.

²⁰⁶ T: (تَشَنُّجِي) Pyaas, chaahat, talab, khwaahish, tamanna, aarzo
[Rekhta]

²⁰⁷ T: (غَلَّة) Anaaj, daana jo zameen se uge [Rekhta]

Chaadar palat-te waqt chaadar ka andar ka hissa bahar kiya jaae aur daaya'n kinaara baae'n kandhe par aur baaya'n kinaara daae'n kandhe par daal liya jaae. (Abu Dawood: H1163 [Sanad Saheeh])

Imam ke saath log bhi apni chadar ulte'n. (Musnad Ahmad: V4 P41 [Sanad Hasan]) Ibne Daqeeq ne ise Saheeh kaha hai. Ulte haatho'n se dua karna aur chadar palatna dar-asal feli dua hai ke Aye Maula-e-Kareem! Is chadar aur haatho'n ki tarah hamare halaat palatde aur qahat ko khushhaali se badal de. Yaqinan is saari kaaenaat ke tamaam tar halaat sirf tere hi ikhtiyaar mein hain.

Rasool Allah ﷺ logo'n ko lekar baarish talab karne ke liye eidgaah ki taraf nikle unhe'n do (2) rakat namaz padhaai aur usme buland awaaz se qirat ki. (Bukhari: H1024)

Nabi-e-Akram ﷺ ne namaz eid ki tarah logo'n ko 2 rakat namaz-e-istisqa padhaai. (Tirmizi: H558 [Hasan]; Abu Dawood: Salat-ul-Istisqa: H1165 [Sanad Hasan]) Imam Tirmizi ne, Imam Ibne Khuzaima ne (H1405) mein aur Imam Nawavi ne (Al Majmua: V5 P67) mein ise Saheeh kaha hai.

Khutba namaz-e-istisqa se pehle hai. (Saheeh ibne Khuzaima: H1407 [Sanad Saheeh]) Imam Ibne Khuzaima ne ise Saheeh qaraar diya hai.

Syedna Abdullah bin Yazeed Ansaari ؓ ne namaz-e-istisqa baghair azaan aur iqamat ke padhaai. (Bukhari: Al Istisqa: H1022)

Ibne Bataal ؓ ne kaha ke ulama ka is baat par ijmaa hai ke namaz istisqa mein azaan aur iqamat nahi hai.

Namaz-e-Ishraaq

Zuhaa ke maane hain: Din ka chadhna aur Ishraaq ke maane hai tuloo-e-aftaab. Pas jab aftaab tuloo ho kar 1 neze ke baraabar buland ho jaae to us waqt nawaafil ka padhna namaz ishraaq kehlaata hai.

Syedna Zaid bin Arqam رضي الله عنه se marwee hadees mein is namaz ko Salaatul Awwabeen bhi kaha gaya hai. (Muslim: H748)

Note: Maghrib aur Isha ke darmiyan padhi jaane wali namaz ko jis riwayat mein Salat-ul-Awwabeen kaha gaya hai, wo Mursal hai (Zaeef hai).

Syedna Abu Zar رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya:

Har subah aadmi par laazim hai ke apne (jism ke) har band (jod) ke badle sadqa khairaat kare. Pas har tasbeeh sadqa hai, har tamheed sadqa hai, har tahleel sadqa hai. Har takbeer sada hai, amr-bil-marooif sadqa hai aur nahi-ani-munkar bhi sadqa hai.

يُصْبِحُ عَلَى كُلِّ سَلَامٍ مِنْ أَحَدِكُمْ صَدَقَةٌ. فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ. وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ. وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ. وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ. وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ. وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ. وَيَجْزِيءُ مِنْ ذَلِكَ رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الضُّحَى.

(Muslim: H720)

Aur in sab cheezo'n se Zuha ke 2 rakat kifaayat karti hain.

Rasool Allah ﷺ ne farmaya: "Allah Ta'ala farmata hai! Aye Adam ke bete khaalis mere liye 4 rakat (ishraaq ki) awwal din mein padh main tujh ko us din ki shaam tak kifaayat karunga". (Abu Dawood: H1289 [Hadees Saheeh]; Tirmizi: H475)²⁰⁸ (Musnad Ahmad: V4 P201-153 [Sanad Saheeh])

²⁰⁸ Imam Tirmizi aur Haafiz Zahbi ne ise Hasan aur Qawee-ul-Isnaad, jabke Imam Ibne Hibban ne Al Mawaarid: H634 mein ise Saheeh kaha hai. Kifaayat ka ek (1) mafhoom ye bhi hai ke tere kaam sawaarunga. Wallhu Aalam (ع ر)

Muaaza Ta'abai ﷺ ne Ummul Momineen Syeda Ayesha Siddiqah ﷺ se daryaaft kiya Rasool Allah ﷺ Namaz-e-Zuhaa ki kitni rakat padhte the? Syeda Ammi Ayesha ﷺ ne kaha: “4 rakat aur jis qadr Allah Ta’ala chaahta Aap ﷺ usse ziyaada (bhi) padhte”. (Muslim: H719)

Syeda Umme Haani ﷺ farmati hain: “Rasool Allah ﷺ ne fatah Makkah ke din ghusl kiya aur (chasht ke waqt) 8 rakat namaz padhi. (Bukhari: H1176; Muslim: H(80)-336)

Maaloom hua ke Ishraaq ki rakat 2, 4 yaa 8 hain.

Syedna Abu Huraira ﷺ ne farmaya: “Mujhe mere pyaare mehboob Nabi-e-Akram ﷺ ne 3 cheezo’n ki wasiyyat ki. Jab tak main zinda rahunga unko nahi chodunga. Har (qamari) mahine (mein ayyam-e-baiz 13, 14 aur 15) ke 3 roze, Chaasht ki namaz aur sone se pehle witr padhna”. (Bukhari: H1178; Muslim: H721)

Namaz-e-Istikhaara

Jab kisi ko koi (jaaez) amr darpesh ho aur wo us mein mutaraddud ho ke use karu’n yaa naa karu’n, yaa jab kisi kaam ka irada kare to us par istikhaara karna sunnat hai. Iski surat ye hai ke 2 rakat nafil khushoo-o-khuzoo aur huzoor-e-qalb se padhe. Ruku-o-sujood aur qauma-o-jalsa bade itminaan se kare. phir faarigh ho kar ye dua padhe:

Aye Allah! Tehqeeq main (is kaam mein) tujh se tere ilm ki madad se khair maangta hu’n aur (husool-e-khair ke liye) tujh se tere qudrat ke zariye qudrat maangta hu’n aur main tujh se tera fazal-e-azeem maangta hu’n, beshak tu (har cheez par) qaadir hai aur main (kisi cheez par) qaadir nahi. Tu (har kaam ke anjam ko) jaanta hai aur main

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدُرْ لِي الْخَيْرَ

(kuch) nahi jaanta aur tu tamaam ghaibo'n ka jaanne wala hai. Aye Allah! Agar tu jaanta hai ke ye kaam (jis ka maine iraada rakhta hu'n) mere liye mere deen, mere zindagi aur mere anjaam kaar ke lehaaz se behtar hai to ise mere liye muqaddar kar aur asaan kar phir us mein mere liye barkat paeda farma aur agar tere ilm mein ye kaam mere liye mere deen, meri zindagi aur mere anjaam kaar ke lehaaz se bura hai to is (kaam) ko mujh se aur mujhe usse pher de aur mere liye bhalaai muhiyya kar jaha'n (kahee'n bhi) ho. Phir mujhe uske saath raazi karde. Nabi-e-Rahmat ﷺ ne farmaya ke phir apni haajat bayaan karo.²⁰⁹

حَيْثُ كَانَ ثُمَّ أَرْضَنِي بِهِ.
(Bukhari: H1162 & 6382)

²⁰⁹ Baaz log khud istikhaara karne ki bajaaye dusro'n se istikhaara karwate hain. Ye rawish 1 wabaa ki shakal ikhtiyaar kar gai hai jis ne jagah jagah dusro'n ke liye istikhaara karne waale specialist paeda kar diye hain. Haalaan ke apne liye khud istikhaara karne ki bajaaye kisi aur se istikhaara karwana sirf khilaaf-e-sunnat hi nahi, balke kaahin aur nujoomi ki tasdeeq karne ke mutaraadif hai. Khusoosan jab ke istikhaara karwane waala is niyyat se istikhaara karwata hai ke mujhe in "Buzurgo'n" se koi pakki khabar yaa waazeh mushahada milega jise baad mein wo min-o-an saccha jaan kar kisi kaam ke karne yaa na karne ka faisla karta hai. Halaan ke istikhaara ke liye na to ye laazmi hai ke ye sone se pehle kiya jaae aur naa ye laazmi hai ke khuwab mein koi waazeh ishaara hoga. Seedhi se baat hai ke zarooratmand khwah istikhaara kare, nek aur tajrubakaar logo'n se mashwara kare. Uske

Allahumma Inni Astakhiruka Bi l’lmika wa Astakhdiruka Bi Quدراتika wa Asaluka Min Fadhlikal A’zeemi Fainnaka Taqdiru wala Aqdiru wa Ta’lamu wala A’lamu wa Anta A’llaumul Ghuyoobi Allahumma In Kunta Ta’lamu Anna Haazal Amra Khairulli Fee Deeni wa Moaashi wa A’qibati Amri Faqdurhu wa Yassirhu li Summa Baariklee Feehi Wa in Kunta Ta’lamu Anna Haazal Amra Sharrulli Fee Deeni wa Moaashi wa A’qibati Amri Fasrifhu A’nni Wasrifni A’nhu Waqdur liyal Khaira Haisu Kaana Summardhini Bihee.

Agar Arbi zaban mein apni haajat ka naam le sako to behtar hai, warna ye dua unhi alfaaz se padh kar baad mein apni boli mein apni haajat ka izhaar keejiye.

Jab aap ye masnoon istikhaara karke koi kaam karenge to Allah Ta’ala apne fazal se zaroor usme behtari ki soorat paeda karega aur bure anjaam se bachaaega. Istikhaara raat yaa din ki jis ghadi mein bhi aap chaahe’n kar sakte hain. Siwaae auqaat-e-makrooha ke.

Namaz-e-Tasbeeh

Syedna Abdullah bin Abbas  se riwayat hai ke Nabi-e-Akram  ne Syedna Abbas bin Abdul Mutallib  se farmaya:

Aye Chachaa Jaan Abbas! Kya main aap ko kuch ataa na karu’n? Kya aap ko kuch inaayat na karu’n? Kya main Aap ko koi tohfa pesh na karu’n? Kya main Aap ko (darj-e-zel amal ki wajah se) 10 acchi khaslato’n waala na banaa du’n? Ke Jab aap ye amal kare’n to Allah zul Jalaal aap ke agle pichle, nae, puraane, anjaane mein aur jaan bujh kar kiye gae tamaam chote bade, poshida aur zaahir gunaah maaf farmaade? Wo 10 khaslate’n ye hain: Aap 4 rakat nafil is tarah adaa kare’n ke har rakat mein Surah Fatiha aur koi dusri Surah padhe’n. Jab aap is qirat se faarigh ho jaae’n to qiyaam ki halt mein hi ye kalimaat 15 baar padhe’n.

baad wo jo kaam karega, Allah Ta’ala usme behtari paeda karega. In Sha Allah Ta’ala. (ع ج)

Subhanallai Wal Hamdulillahi wa Laailaaha Illallahu Wallahu Akbar.

Phir aap ruku mein jaae'n (Tasbihaat-e-ruku se faarigh hokar) ruku mein hi unhi kalimaat ko 10 baar dohrae'n. Phir Aap ruku se uth jaae'n aur (Samee' Allahu Liman Hamida waghaira se faarigh hokar) 10 baar yehi kalimat padhe'n. Phir sajda mein jaae'n (Sajda ki tasbihaat aur dua'e'n padhne ke baad) yehi kalimat 10 baar padhe'n. Phir sajda se sar uthae'n (aur us jalsa mein jo dua'e'n hain wo padh kar) 10 baar inhi kalimaat ko dohrae'n aur phir (doosre) sajde mein chale jaae'n. (Pehle sajde ki tarah) 10 baar phir is tasbeeh ko adaa kare'n. Phir sajda se sar uthaae'n (aur jalsa-e-istaraahat mein kuch aur padhe baghair) 10 baar is tasbeeh ko dohrae'n. You'n 1 rakat mein kul 75 tasbihaat ho jaaengi. Isi tarah charo'n rakat mein ye amal dohrae'n. Agar aap taaqat rakhte hu'n to namaz tasbeeh rozana 1 baar padhe'n, agar aap aisa na kar sakte ho'n to har jume (hafta) mein 1 baar padhe'n.²¹⁰

Ye bhi na kar sakte ho'n to mahine mein 1 baar padhe'n.

Ye bhi na kar sakee'n to saal mein 1 baar, agar aap saal mein bhi 1 baar aisa na kar sakte ho'n to zindagi mein 1 baar zaroor padhe'n. (Abu

²¹⁰ Ahle Duniya ko 7 dino'n ko mohlat maaloom hai. Musalman ke yaha'n juma se, yahoodiyo'n ke yaha'n hafta se aur isaaiyo'n ke yaha'n itwar ke din se is muddat ka aaghaaz hota hai. Jis tarah "hafta" ek (1) khaas din ka naam hai aur is 7 dino'n ki muddat ko bhi hafta kehte hain. Isi tarah Juma bhi ek (1) khaas din ka naam hai aur is 7 dino'n ki muddat ko bhi juma kehte hain. Arbi mein is muddat ko isbu bhi kehte hain. Is tafseel ko saamne rakhe'n to maaloom hota hai mazkoora hadees ka mansha ye nahi hai ke namaz tasbeeh hai juma ke din padho, balke maqsad yaa hai ke poore 7 dino'n ki muddat mein kisi waqt bhi padhlo. Chunache sirf juma ka din namaz tasbeeh ke liye khaas karna saheeh nahi. (ع ر)

Dawood: H1297 [Sanad Hasan]; Ibne Majah: H1386) ²¹¹ Imam Ibne Khuzaima ne (H1216) mein, Imam Haakim ne (Al Mustadrak: V1 P318) mein aur Imam Zahbi ne ise Saheeh kaha hai.

Haafiz Ibne Hajar  Al Khasaal Al Mukfarah aur Al Maali-ul-Azkaar mein farmate hain ke ye hadees kasrat-e-tariq ki binaa par Hasan darja ki hai. Shaikh Albaani farmate hain ke Imam Haakim aur Imam Zahbi ne is hadees ki taqwiyat ki taraf ishaara kiya hai aur ye haq hai kyonke is ke bohut se turq hain. Allama Mubaarakpuri  ne (Mara'h H1339) ki sharah mein aur Shaikh Ahmad Shaakir ne bhi ise Hasan kaha hai. Jabke Khateeb Baghdaadi, Imam Nawawi ne Tehzeeb-ul-Asma wal Lughaat mein aur Ibne Salaah ne ise Saheeh kaha hai.

Ahkaam-ul-Janaaez

Bimaar Pursi:

Rasool Allah  ne farmaya ke: “Musalman ke musalman par 5 huqooq hain: ① (Jab mile to use salaam kahe yaa iske) salaam ka jawaab de.

²¹¹ Yaad rahe ke is hadees shareef mein namaz tasbeeh baa-jamaat adaa karne ka zikr nahi hai. Sirf infiraadi amal ke taur par Nabi-e-Akram (s) ne apne chacha jaan ko iski targheeb di hai. Lehaza jo musalman namaz-e-tasbeeh adaa karna chaahye. Use chaahiye ke pehle namaz-e-tasbeeh ka tariqa seekhe. Phir use tanhaai mein akela padhe. Aur ye rawaiyya bhi intihaai mohlik hai. Ke banda farz namazo’n par to tawajjo naa de. Magar namaz-e-tasbeeh (baa-jamaat) adaa karne ke liye hama waqt be-taab rahe. Lehaza farz namazo’n ke taarik ko pehle sacchi tauba karni chaahiye aur farz namazo’n ki mukammil hifaazat karni chaahiye, phir wo namaz-e-tasbeeh padhe to ise Yaqinan faaeda hoga. In Sha Allahul Aziz (ع)

Note: Namaz-e-Tasbeeh mein tasbihaat, tashahhud mein at-tahiyyat se pehle padhe’n. Bar khilaaf doosre arkaan ke. Namaz tasbeeh ke baad padhi jaane waali dua ki sanad sakht sazeef hai. Iske raavi Abdul Quddus bin Habib ko Haafiz Haithami ne Matrook aur Abdullah bin Mubarak ne Kazaab kaha hai.

② Jab bimaar ho to uski iyaadat kare. ③ Jab mar jaae to uska janaaza padhe. ④ Jab daawat de to use qubool kare. ⑤ Agar wo cheenk par ‘اَلْحَمْدُ لِلّٰهِ’ Alhadulillah kahe to jawaab mein ‘يَرْحَمُكَ اللهُ’ Yar hakumullah kahe”. (Bukhari: H1240; Muslim: H2162)

Syedna Ali عليه السلام riwayat karte hain ke Rasool Allah ﷺ ne farmaya: “Jo musalman doosre musalman ki din ke awwal hisse mein (dopaher se pehle) iyaadat karta hai to 70,000 farishte uske liye shaam tak rahmat-o-maghfirat ki dua karte hain aur jo musalman din ke aakhri hisse mein (dopaher ke baad) iyaadat karta hai to 70,000 farishte uske liye subah tak rahmat aur maghfirat ki dua karte hain nez uske liye bahisht mein baagh hai”. (Abu Dawood: H3098 [Hadees Hasan]; Tirmizi: H969) Imam Tirmizi ne ise Hasan, jabke Imam Ibne Hibban ne (Al Mawaarid: H710 [Sanad Hasan]) mein, (Haakim: V1 P341-342) mein aur Haafiz Zahbi ne Saheeh kaha hai.

Nabi-e-Akram ﷺ ne farmaya hai: “Musalman jab apne musalman bhai ki teemaardaari ke liye jaata hai to wo waapas lautne tak jannat ke mewe chunta hai”. (Muslim: H2568)

Rasool Allah ﷺ ne farmaya: “Allah Ta’ala jis shakhs ke saath bhalaai ka iraada karta hai use bimaari mein muftala kar deta hai”. (Bukhari: H5645)

Aap ne farmaya: “Musalman ko ranj, dukh, fikr aur gham pohonchta hai, yaha’n tak ke agar use kaanta (bhi) lagta hai to wo takleef uske gunaaho’n ka kaffara ban jaati hai”. (Bukhari: H5640-5642; Muslim: H2572)

Aap ﷺ ne farmaya: “Jab kisi musalman ko koi takleef pohonchti hai to Allah Ta’ala uski wajah se uske gunaah is tarah mitaata hai jis tarah (pat-jhad mein) darakht ke patte jhadte hain”. (Bukhari: H5647; Muslim: H2571)

Nabi-e-Akram ﷺ ne farmaya: “Bukhaar (ho jaae to us) ko buraa na kaho kyouнке bukhar aadmi ke gunaah is tarah door karta hai jis tarah bhatti lohe ke mail ko door karti hai”. (Muslim: H2575)

Nabi-e-Akram ﷺ ka irshad hai: “Allah Ta’ala musaafir aur mareez ko un aamaal ke baraabar ajar deta hai jo wo ghar mein aur tandrusti ki haalat mein kiya karta tha”. (Bukhari: H2996)

Bimaari Mein Sabar Ki Fazeelat:

Nabi-e-Akram ﷺ ne farmaya ke Allah Ta’ala farmata hai: “Jab main kisi bande ko uski 2 mehboob cheezo’n (ankho’n) mein azmaata hu’n (use binaai se mehroom karta hu’n) phir agar wo sabar kare to uske badle mein use jannat dunga”. (Bukhari: H5653)

Rasool Allah ﷺ ke paas ek (1) kaali aurat aai aur arz ki ke “Mujhe mirgi ka दौरा padta hai aur mera satar khul jaata hai, Aap mere liye Allah se dua kare’n”. Aap ﷺ ne farmaya: “Agar tu sabar karegi to tere liye jannat hai aur agar chaahe to dua kiye deta hu’n le Allah tujhe sehat se nawaaze”. Wo kehne lagi: “Main sabar karungi”. Phir kaha: “Mera satar khul jaata hai Allah se dua kare’n ke wo na khule. (Taake main be-parda na hou’n)”. Chunaache Aap ﷺ ne uske liye dua farmaai. (Bukhari: H5652; Muslim: H2576)

Iyaadat Ki Duae’n:

Jab mareez ki iyaadat ke liye jaae’n to Rasool Allah ﷺ ki zabaan-e-mubaarak se nikli hui mundarja zel dua’e’n uske haq mein kare’n:

Pehli Dua: Rasool Allah ﷺ ne farmaya: “Jo shakhs apne musalman bhai ki timardari ke liye jaata hai aur uske sar ke paas baith kar saat (7) martaba ye kalimaat padhta hai to shifayaab ho jaata hai Illa ye ke uski maut ka waqt hi aachuka ho”.

Main azeem-o-bartar Allah, arsh-e-azeem ke Rabb se sawaal karta hu’n ke tujhe shifaa se nawaaze.

أَسْأَلُ اللَّهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ.

(Abu Dawood: H3106 [Hadees Saheeh])

Imam Ibne Hibban ne (Al Mawaarid: H714) mein, Imam Haakim ne (Al Mustadrak: V1 P342 & V4 P416) mein aur Imam Nawavi ne (Al Majmua: V5 P110) mein ise Saheeh kaha hai.

Asalullahal A'zeema Rabbal Arshil A'zeem Aee'n Yashfeeyaka.

Doosri Dua: Rasool Allah ﷺ ek (1) eraabi ki iyaadat ke liye tashreef le gae aur usse ye kalimaat kahe:

Darr Nahi (gham na kar) agar allah ne chaaha to (yehi bimaari tujhe gunaaho'n se) paak karne waali hai.

لَا بَأْسَ طُحُورٍ إِنْ شَاءَ اللَّهُ.

(Bukhari: H5656)

Laa Baa-sa Tuhoorun In Shaa Allahu

Teesri Dua: Syeda Ammi Ayesha Siddiqa رضي الله عنها farmati hain ke Nabi-e-Akram ﷺ mareez (ke jism) par apna daaya'n haath pherte aur ye dua padhte the:

Aye insaano ke Rabb! Bimaari ko door kar aur shifaade. Toohi shifaa dene waala hai. Teri shifaa ke siwaa koi shifaa nahi aisi shifaa (de) jo kisi bimaari ko nahi chodti.

أَذْهِبِ الْبَأْسَ رَبِّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا.

(Bukhari: H5750; Muslim: H2191)

Azhibil Basa Rabbannasi Washfi Antash Shaafi Laa Shifaa-a Illa Shifaa-uka Shifaa-ann Laa Yughaadiru Saqamann.

Rasool Allah ﷺ ne farmaya: "Jab kisi musalman ko takleef (musibat yaa nuqsan) pohonche to wo ye kahe":

Ham sab Allah ke liye hain aur usi ki taraf laut kar jaane waale hain. Aye Allah mujhe meri musibat mein ajar aur nemul-badal (dono) ataa farma: to Allah Ta'ala uske badle mein usse acchi cheez inaayat farma deta hai.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أَجْزِنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا.

(Muslim: H918)

Inna Lillahi wa Inna Ilaihi Rajioon, Allahumma Ajurnee Fee Musibati wakhlifli Khairam Minha

Chauthi Dua: Muawwizaat Ka Dam: Syeda Ammi Ayesha رضي الله عنها riwayat karti hain ke Nabi-e-Kareem ﷺ jab bimaar hote to apne aap par muawwizaat (quran ki aakhri 2 surate'n) dam karte aur apne jism par apna haath pherte. Jab Aapki takleef badh gai to Syeda Ayesha Siddiqah رضي الله عنها muawwizaat padh kar Rasool Allah ﷺ par bimaari ki haalat mein dam karti thi aur husool-e-barkat ke liye aapke haatho'n mein phoonk kar unko Aap ﷺ ke jism-e-mubaarak par pherti thee'n. (Bukhari: H5016; Muslim: H2192)

Paachwee'n Dua: Syedna Usmaan bin Abil Aas رضي الله عنه se riwayat hai ke unho'n ne Nabi-e-Akram ﷺ se jism ke dard ki shikaayat ki. Aap ne farmaya: "Apna haath dard ki jagah par rakho phir Bismillah kaho aur 7 dafa ye kalimat padho":

Main Allah aur uski qudrat ke saath panaah maangta hu'n us cheez ki buraai se jo main paata (mehsoos karta) hu'n aur usse darta hu'n.

أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَادِرُ.
(Muslim: H2202)

A'oozu Bi-izzatillahi Qudratihi Min Sharri Maa Ajidu wa Ohaaziru.

Syedna Usman رضي الله عنه farmate hain ke maine isi tarah kiya to Allah Ta'ala ne meri takleef door kardi.

Chatti (6th) Dua: Rasool Allah ﷺ Syedna Hasan aur Husain رضي الله عنهما ko in alfaaz ke saath dam kiya karte the:

Main tum dono ko Allah ke poore kalimaat ke saath (uski) panaah mein deta hu'n har shaitan aur har zehreele jaanwar aur har nazar-e-badd ki buraai se.

أَعِيذُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَآمَةٍ.
(Bukhari: H3371; Abu Dawood: H4737; Tirmizi: H2060)

A’oozu Bikali maa tillaahit Taamaati Min Kulli Shaitaaniyou’n wa Haamatin wa Min Kulli A’nillaammati.

Phir farmaya: “Tumhare baap Ibraheem ؑ (bhi) in kalimaat ke saath Ismaeel aur Ishaq ؑ ke liye (Allah ki) panaah talab kiya karte the (unhe’n dam karte the)”.

Saatwee’n Dua: Jibraeel ؑ Ka Dam: Syedna Abu Saeed Khudri ؑ se riwayat hai ke Jibraeel ؑ ne kaha: “Aye Muhammad ﷺ! kya Aap bimaar hain?” Aap ﷺ ne farmaya: “Haa’n”. To Jibraeel ؑ ne (ye) padh kar (Aap par dam kiya):

Allah Ta’ala ka naam lekar main aap par dam karta hu’n har us cheez se jo aap ko takleef de, har nafs aur har hasad karne waali aankh ke shar se, Allah Ta’ala aap ko shifaa de. Main Allah ka naam lekar aap par dam karta hu’n.²¹²

بِسْمِ اللَّهِ أَزْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ. مِنْ شَرِّ
كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ. اللَّهُ يَشْفِيكَ بِسْمِ اللَّهِ
أَزْقِيكَ.

(Muslim: As Salam: H2186)

²¹² In ahadees se maaloom hua ke

1. Apne aap par khud dam karna.
2. Jo dam karwane aae, use dam sikhaana ke wo khud apne aap par dam kare.
3. Mareez ke mutalabe ke baghair use dam karna.
4. Ya mareez ka kisi se dam karwaana sab jaez hai.

Lekin afsos ke musalmaan sirf aakhri jaez (dam karwaana) par hi amal karte hain apne aap ko dam karne ki sunnat taqreeban mafqood ho chuki hai kyonke is mein ek (1) aadh dua yaad karni padti hai. Yaad rakhie! Ba-raahe-raast Allah Ta’ala se maangna intihaai saadaat ki baat hai, ye aen ibaadat hai aur mareez ki dua to waise bhi bohot qubool hoti hai lehaaza use chaahiye ke naa sirf khud dam kare balke istighfaar maamool banaae is se takleef se jald najaat milegi yaa

Bismillahi Arqeeka Min Kulli Shai-in Yu-zeeka Min Sharri Kullin Nafsin Au A’enin Haasidin Allahu Yashfeeka Bismillahi Arqeeka.

Tajheez-o-Takfeen

Aalam-e-Nazaa Mein Talqeen:

Nabi-e-Akram ﷺ ne farmaya: “In logo’n ko jo marne ke qareeb ho’n (Laa Ilaaha Illallah) ‘لا إله الا الله’ ki talqeen karo”. (Muslim: H916-917) ²¹³

Aap ﷺ ne farmaya ke: “Jis ka aakhir kalaam ‘لا إله الا الله’ (Laa Ilaaha Illallah) ho wo jannat mein daakhil hoga”. (Abu Dawood: H3116 [Sanad Hasan])
²¹⁴ Imam Haakim ne (Al Mustadrak: V1 P350 & 500) mein aur Zahbi ne ise Saheeh kaha hai.

Rasool Allah ﷺ ne farmaya: “Jab tum bimaar yaa mayyat ke paas jao to bhalaai ki baat kaho, kyonke us waqt tum jo kuch kehte ho farishte us par amin kehte hain”. (Muslim: H919)

Marne waale ke paas Surah Yasin padhne waali riwayat (Abu Dawood: H3121) ko Allama Nawavi ne Zaeef kaha hai. Aur Imam Daraqutni رحمه الله ne

darjaat badhenge nez khoob duae’n kare Allah qubool karega. Insha Allah.

²¹³ Yaane unke qareeb Laa Ilaaha Illallah padho, taake use sun kar wo bhi padhe’n. Lekin afsos ke aaj ke johala zinda aur qareeb-ul-marg ko to iski talqeen nahi karte. Albatta maut ke baad char-paai ko kandha dete waqt kehte jaate hain: “kalma shahaadat”. Halaanke khair-ul-quroon ke musalmano mein se kisi ne bhi ye kaam nahi kiya. Phir ye aaj hamare deen ka hissa kaise ban sakte hai? (ع ج)

²¹⁴ Imam Haakim ne (Al Mustadrak: V1 P350 & 500) mein aur Zahbi ne ise Saheeh kaha hai. Kyonke usne asaar-e-maut dekh kar nahi, balke Allah se dar kar Laa Ilaaha Illallah padha. Lekin chand hi lamho’n baad Allah ki qazaa aagai aur Laa Ilaaha Illallah iski zindagi ka aakhri kalaam ban gaya. Allah Ta’ala sabko iski taufeeq de. Ameen (ع ج)

kaha hai ke is baare mein Nabi-e-Akram ﷺ se koi saheeh hadees saabit nahi hai. (At Talkhees-al-Habeer: V2 P104)

Maut Ki Aarzoo Karna:

Rasool Allah ﷺ ne farmaya: “Maut ki aarzoo na karo. Agar tum nek ho to shayad ziyaada neki kar sakoge aur agar badkaar ho to shayad tauba karke Allah ko raazi kar sako”. (Bukhari: At Tumna: H7235)

Nabi-e-Akram ﷺ ne farmaya: “Maut ki aamad se pehle uski aarzoo karo naa maut ki dua karo, kyonke jab koi shakhs marjaata hai to uski (neki karne ki) ummeed khatam ho jaati hai aur momin ki lambi umar use nekiyo’n hi mein aage badhaati hain”. (Muslim: H2682)

Syedna ibne Umar رضي الله عنه kehte hain Rasool Allah ﷺ ne mera kaandha pakad kar farmaaya: “Duniya mein is tarah reh goya ke to musafir balke raahi hai”. Aur Syedna Ibne Umar رضي الله عنه farmaaya karte the: “Jab shaam ho to subah ka intezaar na kar. Jab subah ho to shaam ka intezaar na kar. Tandrusti ko bimaari aur zindagi ko maut se pehle ghaneemat jaan”. (Bukhari: H6416)

Khud-Khushee Sakht Gunaah Hai:

Nabi-e-Akram ﷺ ne farmaya: “Jo shakhs apne aap ko gala ghont kar maarta hai wo jahannam mein apna gala ghonta rahega aur jo shakhs neza chubho kar apni jaan deta hai wo jahannam mein apne aap ko neza maarata rahega”. (Bukhari: H1365)

Rasool Allah ﷺ ne farmaya: “Allah Ta’ala ne (ek aise hi shakhs ke mutaalliq) farmaya: Mere bande ne apni jaan khud li is liye maine is par jannat haraam kardi”. (Bukhari: H1364; Muslim: H978)²¹⁵

²¹⁵ Muslim ki is riwayat mein hai ke Nabi-e-Akram (s) ne khud-khushi karne waale ki namaz-e-janaaza nahi padhi. Lehaza moazziz ahle ilm uski namaz-e-janaaza mein shareek naa ho’n, taake baaqi logo’n ko ibrat haasil ho. (ع ج)

Maiyyat Ko Bosa Dena:

Jiska koi qareebi dost, azeez faut ho jae to iska maiyyat ka fart-e-mohabbat se bosa lena jaaez hai, kyonke Syedna Abu Bakar Siddiq رضي الله عنه ne Rasool Allah ﷺ ki wafaat par Aap ﷺ ka bosa liya tha. (Bukhari: H1241-1242)

Maiyyat Ka Ghusl:

Syeda Umme Atiya رضي الله عنها bayaan karti hain ke ham Rasool Allah ﷺ ki beti ko nehla rahe the to Aap ﷺ ne farmaya: “Isko 3, 5, yaa 7 baar paani aur beri ke patto’n se ghusl do aur aakhir baar (paani mein) kuch kaafoor bhi milaa lo”. Ek aur riwayat mein hai: “Ghusl daae’n taraf azaaae wazoo se shuroo karo”. (Syeda Umme Atiya رضي الله عنها kehti hain ke) Ham ne (ghusl ke baad) unke baalo’n ko 3 chotiyan goondhe’n aur unko peeche daal diya. (Bukhari: H1255-1259; Muslim: H939)²¹⁶

²¹⁶ Is hadees se maaloom hua ke aurat ko aurate’n hi ghusl dengi. Yaad rahe ke ghusl-e-maiyyat ka tariqa darj-e-zail hai aur ghusl ke dauraan mein ikraam-e-maiyyat ka bohot khayaal rakhna chaahiye.

Tafseel ye hai: Wafaat ke fauran baad maiyyat ka mu’n aur aankhe’n band ki jaae’n, baazu, tange’n aur haath paao’n ki ungliya’n bhi seedhi Karli jaae’n. Nez gameez aur baniyan waghaira utaar kar chadar se maiyyat ka badan dhaap diya jaae.

Paani aur Beri ke patte ubaal liye jaae’n. Phir neem garam paani hi istemaal kiya jaae. Nez paani kam-az-kam istemaal kiya jaae. Lakdi ka ek (1) takhta aisi jagah rakha jaae, jaha’n paani ka nikaas aur gandagi ko thikaane lagaana asaan ho. Maiyyat ko us takhte par litaaya jaae. Naaf se ghutno’n tak ki jagah kapde se dhaap di jaae aur dauraan-e-ghusl maiyyat ki sharamgah par nazar pade naa kapde ke baghair use haath lage.

Agar jism zakhmi ho aur us par pattiyaa’n baandhi hui ho’n to ehtiyaat se pattiyaa’n khol kar rooi aur neem-garam paani se aahista aahista

Maiyyat Ka Kafan:

Rasool Allah ﷺ ko safed rang ke 3 sooti kapdo'n mein kafan diya gaya. unme kurtha thaa, naa amaama. (Bukhari: H1264)

Maiyyat Ka Sog:

Syeda Zainab bint Jahash ؓ ke bhaai faut ho gae. 3 din baad unho'n ne khushboo mangwaai aur use malaa. Phir kahaa: "Mujhe khushboo ki zaroorat nahi thi magar maine Rasool Allah ﷺ se suna ke "Jo aurat Allah Ta'ala aur qiyaamat par imaan rakhti ho uske liye halaal nahi ke 3 din se ziyada kisi maiyyat par sog kare, siwaae shauhar ke jis ka sog 4 maah 10 din hai". (Bukhari: H1282)

Syeda Umme Atiya ؓ ka ladka faut ho gaya. 3 din baad unho'n ne zardi mangwaa kar badan par malee aur kaha: "Hamaare liye shauhar ke alaawa kisi aur (ki wafaat) par 3 din se ziyada sog karna mamnool hai". (Bukhari: H1279)

zakhm dhoe jaae'n. Har kaam ki ibtida daae'n taraf se kare'n. Illa ye ke sirf baae'n jaanib tawajjo ki mustahiq ho.

Naaf ki taraf haath se maiyyat ka pet 2 yaa 3 dafa dabaaya jaae (taake andar ki gandagi imkaani hadd tak khaarij ho jaae) phir baae'n haath par kapde ka dastaana waghaira (jo kafan ke saath banaaya jaata hai) pahen kar pehle mitti ke 3 dhelo'n aur paani se uska istinjaa kare'n. Agar zer-e-naaf baalo'n ki safaai baaqi ho to karli jaae.

Naak, daat, mu'n ka khilaal aur kano'n mein acchi tarah geeli rui pher kar unki alag se safaai karli jaae taake baad mein wazoo ke dauraan 3 dafa se ziyaada na dhona pade.

Bismillah padh kar maiyyat ko masnoon wazoo karaaya jaae (sar ka masah aur paao'n rehne de'n) 3 dafa acchi tarah sar dhoe'n.

Hasb-e-zaroorat saabun istemaal karte hue pore jism ko 3 yaa 5 yaa 7 martaba acchi tarah dhoe'n. Aakhri dafa nehlaate waqt paani mein kuch kafoor milaale'n. Sab se aakhir mein paao'n dhoe'n. (ع ٢)

Maiyyat Par Rona:

Agar maiyyat ko dekh kar rona aae aur aansoo jaari hu'n to manaa nahi, is liye ke ye be ikhtiyaar rona hai jo jaaez hai. Nabi-e-Akram ﷺ ne farmaya: "Allah Ta'ala aankh ke rone aur dil ke pareshan hone ki wajah se azaab nahi karta balke zabaan (ke chillaane aur waawela karne) se azaab karta hai". (Bukhari: H1304; Muslim: H924) Yaane noha, maatam aur been karna mamnoo aur baais-e-azaab hai.

Nabi-e-Akram ﷺ ne farmaya: "(Allah ke yaha'n) Wo sabar motabar hai, jo sadma ke shuroo mein ho". (Bukhari: H1302; Muslim: H926)

Syedna Abdullah bin Masood رضي الله عنه riwayat karte hain Rasool Allah ﷺ ne farmaya: "Wo ham mein se nahi hai jo rukhsaar peete, girebaan phaade aur jaahiliyat ki pukaar pukaare (yaane noha aur waawela kare)". (Bukhari: H1294; Muslim: H103)

Nabi-e-Akram ﷺ ne farmaya: "Main bezaar hu'n usse jo (maut ki musibat mein) sar ke baal nocte, chilla kar roe aur apne kapde phaade". (Bukhari: H1296; Muslim: H104)

Rasool Allah ﷺ ne farmaya: "Allah Ta'ala farmata hai: "Mere (us) momin bande ke liye bahisht ke siwa koi balda nahi, jiske pyaare ko main ahle duniya se qabz karta hu'n aur wo (uski maut par) sabar karte hue sawab ki ummeed rakhta hai". (Bukhari: H6424)

Rasool Allah ﷺ ne farmaya: "Jaahiliyat ke 4 kaam aise hain jinhe'n meri ummat ke log nahi chodenge".

- ① "(Apne) Hasab²¹⁷ par fakhar karna".
- ② "Sitaaro'n ke zariye paani talab karna".
- ③ "(Kisi ke) Nasab²¹⁸ mein taa'n karna".

²¹⁷ T: Family, Tribe, Khaandaan [RSB]

④ “Noha karna”. “(Aur ye bhi farmaaya) Agar noha karne waali aurat marne se pehle tauba na kare to qiyaamat ke din us par gandhak ki qamees aur khaarish ka kurta hoga”. (Muslim: H934) ²¹⁹

Rasool Allah ﷺ ke bete Ibraheem ؑ jab haalat-e-nazaa mein the to Aap ﷺ ne unhe’n uthaaya aur farmaaya: “Aankh aasoo bahaa rahi hai aur dil ghamgeen hai magar iske bawujood ham kuch nahi kahenge siwaae us (baat) ke jis se hamaara Rabb raazi ho. Aur Allah ki qasam aye Ibraheem! Ham teri judaai ke sabab ghamgeen hain”. (Bukhari: H1303; Muslim: H2315) ²²⁰

Rasool Allah ﷺ ka nawaasa faut hua to Aap ﷺ ki aankho’n se aasoo jaari ho gae. Syedna Saad bin Obaad ؓ ne arz ki “Yaa Rasool Allah ﷺ! Ye kya hai?” Aap ﷺ ne farmaya: “Ye wo rahmat hai jo Allah ne apne bando’n ke dilo’n mein paeda ki hai aur Allah apne bando’n mein se rahmat karne walo’n par hi rahmat karta hai”. (Bukhari: H1284; Muslim: H923)

Nabi-e-Akram ﷺ ne farmaya: “Jis aurat ke 3 bacche mar jaae’n to wo (uske liye) jahannam ki aag se aadh banenge”. Ek aurat ne poocha ke “agar 2 bacche mar jaae’n?” Aap ﷺ ne farmaya: “2 bacche bhi”. Syedna Abu Huraira ؓ ki riwayat mein hai ke “Isse muraad wo bacche (hain) jo abhi baaligh naa hue ho’n. (Bukhari: H1249-1250; Muslim: H2633-2634)

1 riwaayat mein hai ke Rasool Allah ﷺ ne farmaya: “Allah Ta’ala un bachpane mein faut hone waale baccho’n par (apni) rahmat aur fazal

²¹⁸ T: Family Status [RSB]

²¹⁹ Ahle Jaahiliyat ka aqida tha ke sitaaro’n ki naqal-o-harkat aur tulu-o-ghuroob ka baarish aur deegar zameeni waaqiaat-o-hawaadis ke saath gehra taalluq hai. Aaj kal ilm-e-nujoom bhi unhi shirkiya khurafaat se ibaarat hai. Allah Ta’ala mehfooz rakhe. Ameen (ج ع)

²²⁰ Maaloom hua ke Allah Ta’ala mehboob ki mohabbat mein aakar apne faisle nahi badalta, balke jo chahta hai so karta hai, wo kisi ki taaqat se maroob hot hai naa kisi ki mohabbat se maghloob. (ج ع)

ke sabab unke musalman waalidain ko jannat mein daakhil karega”.
(Bukhari: H1248)

Taaziyat²²¹ Ke Masnoon Alfaaz:

Aap ne apne nawaase ke mutaalliq jo haalat-e-nazaa mein the, apni beti ko ye kalimaat-e-taaziyat bheje:

Yaqinan Allah ka (maal) hai jo **إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أُعْطِيَ، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى.**
usne le liya aur usi ka hai jo usne
de rakha hai. Uske yaha’n har
cheez ka waqt muqarrar hai. (Bukhari: H7377; Muslim: H923)

Inna Lillahi Maa A’khaza walahu Maa Ataa wa Kullu Shai’n I’ndahu Bi Ajalin Musamman

(Phir Aap ﷺ ne paegham le jaane waale se kaha ke): “Use hukm dena ke sabar karke uske ajar-o-sawaab ki ummeed rakhe”.

Maaloom hua ke is dua ke baad lawaahiqaan ko sabar karne aur sawaab ki ummeed rakhne ki talqaan bhi karni chaahiye.

Namaz-e-Janaaza

Rasool Allah ﷺ ne farmaya: “Jis musalman ke janaaza mein aise 40 aadmi shaamil ho’n jo Allah ke saath shareek na thehrate ho’n to Allah Ta’ala us (maiyyat ke haq) mein unki sifaarish qubool karta hai”. (Muslim: H948)

Namaaz-e-janaaza padhne ke liye maiyyat ki chaarpaai is tarah rakhe’n ke maiyyat ka sar shimaal (T: North) ki simt aur paer junoo²²² ki jaanib ho’n, phir baa-wazoo ho kar safe’n baandhe’n.

Maiyyat agar mard hai to Imam (uske) sar ke saamne khada ho aur agar aurat hai to uske darmiyan mein khada ho. (Tirmizi: H1034 [Hasan];

²²¹ Taaziyat ka matlab waada-e-ajar ki binaa par sabar ki talqaan-o-targheeb dena aur maiyyat-o-musibat-zada ko dua dena hai.

²²² T: South [RSB]

Abu Dawood: H3194 [Sanad Hasan]) Imam Tirmizi ne ise Hasan kaha hai. Nez dekhiye: (Bukhari: H1332; Muslim: H964) Phir dil mein niyyat karke dono haath kandho'n yaa kano'n tak uthae'n aur phir takbeer keh kar Surah Fatiha padhe'n.

Janaze Mein Surah Fatiha:

Syedna Abu Omaama bin Sahal رضي الله عنه se riwayat hai ke “Namaz janaaza mein sunnat tariqa yaa hai ke pehle takbeer kahi jaae, phir Fatiha padhi jaae, phir Nabi-e-Akram ﷺ par durood aur maiyyat ke liye dua (ki jaae) uske baad salaam (phera jaae)”. (Musannaf Abdur Razzaq: V3 P489-490 H6428) Haafiz Ibne Hajar ne (At-Talkhees-al-Habeer: V2 P122) mein ise Saheeh kaha hai; (Al Muntaqa by Ibnul Jarood: H540 [Sanad Saheeh])

Talha bin Abdullah bin Auf رضي الله عنه kehte hain ke “Maine Syedna Ibne Abbas رضي الله عنه ke peeche namaz-e-janaaz padhi to aap ne Surah Fatiha padhi aur farmaya: (Maine ye is liye kiya hai) Taake tum jaan lo ke ye sunnat hai”. (Bukhari: H1335) ²²³

Talha bin Abdullah رضي الله عنه ki 1 riwayat mein Fatiha ke baad doosra surah padhne ka bhi zikr hai. (Nasai: H1989 [Sanad Saheeh])

Maaloom hua ke takbeer-e-oola ke baad Surah Fatiha ka padhna sunnat hai. Surah Fatiha aur koi doosra Surah padhkar Imam ko doosri takbeer kehni chaahiye aur phir namaz waala durood shareef padhe'n. Uske baad teesri takbeer keh kar in duao'n mein se koi dua padhe'n:

Pehli Dua:

Aye Allah! Hamaare zinda aur murde ko, chote aur bade ko, mard aur aurat ko, haazir aur ghaib ko bakhsh de. Aye Allah! Ham mein se jis ko tu zinda

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَعَائِبِنَا. وَصَغِيرِنَا وَكَبِيرِنَا. وَذَكَرْنَا وَأُنْثَانَا. اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ. وَمَنْ تَوَفَّيْتَهُ

²²³ Isse jehri qirat bhi saabit hui, tajjub hai jo log uthte baithte Fatiha ka naam lete hain, wo namaz-e-janaaza mein ise padhte hi nahi (ع ر)

rakhe use imaan par zinda rakh aur ham mein se jisko tu faut kare use islam par faut kar. Aye Allah! Hame'n is (maiyyat) ke ajar se mehroom na rakh aur uske baad hame'n gumraahi (azmaash) mein na daal!.

مِنَّا فَتَوَفَّهُ عَلَىٰ آلِهِمْ لَا تَحْرِمُنَا أَجْرَهُ وَلَا تَضِلَّنَا بَعْدَهُ.

(Ibne Majah: H1498 (Hasan); Abu Dawood: H3201 [Sanad Hasan])

Imam Ibne Hibban ne (Al Mawaarid: H757) mein ise Saheeh kaha hai. Yahya bin Abi Kaseer ne simaa' ki tasreeh kardi hai. Walhamdulillah

Allahumaghfir lihaiyyina wa Maiyyitina wa Shaahidina wa Ghaaibina, wa Sagheerina, wa Zakarina, wa Unsaana. Allahumma Man Ahyaitahu Minna Fa-ahyihi A'laal Islami wa-Man Tawaffaitahu Minna Fatawaffahu A'laal Imaan. Allahumma Laa Tahrimna Ajrahu Walaa Tudhillana Ba'dahu.

Doosri Dua:

Aye Allah! Ise maaf farma, is par rahem farma, ise aafiyat mein rakh, isse darguzar farma, iski behtareen mehmaani farma, iski qabr faraakh farma, iske (gunaah) paani, olon aur barf se dho daal, ise gunaaho'n se us tarah saaf karde jaise tu safed kapde ko mail se saaf karta hai. Ise iske (duniya waale) ghar se behtar ghar, (duniya ke) logo'n se behtar log aur iski biwi se behtar biwi ataa farma, ise bahisht mein daakhil farma, azaab-e-qabr aur azaab-e-jahannam se bachaa.

اَللّٰهُمَّ اغْفِرْ لَهُ وَاَرْحَمْهُ وَعَافِهِ وَاغْفُفْ عَنْهُ وَاَكْرِمْ نَزْلَهُ وَوَسِّعْ مَدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالتَّلْجِ وَالْبَرَدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْاَبْيَضَ مِنَ الدَّنَسِ وَاَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَاَهْلًا خَيْرًا مِنْ اَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَاَدْخِلْهُ الْجَنَّةَ وَاَعِزَّهُ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ النَّارِ.

(Muslim: H963)

Allahumgh firlahu Warhamhu wa Aa’fihi Wa’fu A’nhu Wakrim Nuzulahu wa-wassio’o Mudkhalahu Waghsilhu Bilmaai Wat Thaliji Wal Baradi wa Naqqihi Minal Khataaya Kamaa Naqqitath-Thaubal Abyaza Minad Danasi Wa Abdilhu Daaran Khairam Min Daarihi Wa Ahlan Khairam Min Ahlihi Wa Zaujan Khairam Min Zaujihi Wa Adkhihlul Jannata Wa Ai’zhu Min Azaabil Qabri wa Azaabin Naar.

Teesri Dua:

Aye Allah! Ye falaa’n bin falaa’n tere zimme aur teri rahmat ke saae mein hai. Ise fitna-e-qabr aur aag ke azaab se bachaa. To (apne waade) wafaa karne waala aur haq waala hai. Ilaahi! Ise maaf karde aur is par rahem farma, bila-shubha tu bakhshne aur rahem karne waala hai.

اَللّٰهُمَّ اِنَّ فُلَانًا بَنَ فُلَانٍ فِيْ دِمْتِكَ. وَحَبَلٍ جَوَارِكَ، فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ، وَعَذَابِ النَّارِ، وَاَنْتَ اَهْلُ الْوَفَاءِ وَالْحَقِّ، فَاغْفِرْ لَهُ وَاَرْحَمْهُ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ..

(Ibne Majah: H1499; Abu Dawood: H3202
[Hadees Saheeh])

Allahumma Inna Fulaanabna Fulaanin Fee Zimmatika Wajbal Jawaarika Faqihi Min Fitnatil Qabri wa Azaabin Naari wa Anta Ahlul Wafaa wal Haqqi Faghfirlahu war Hamhu Innaka Antal Ghafoor-ur-Raheem.

Imam Ibne Hibban ne (Al Mawarid: H758) mein ise Saheeh kaha hai. (Al Ausat by Ibnul Munzir: V5 P441 H3173)

Janaaze Ke Masaael:

❁ Rasool Allah ﷺ ne farmaya: “Jo momin sawab ki niyyat se kisi musalman ke janaza ke saath jaata hai aur janaza hone aur tadfeen se faarigh hone tak saath rehta hai to uske liye 2 qiraat sawab hai. Har qiraat ohad pahaad ke baraabar hai aur jo (sirf) janaaza padh kar wapas ajaata hai to uske liye 1 qiraat hai”. (Bukhari: H47 و 1325; Muslim: H945)

❁ Rasool Allah ﷺ ne farmaya: “Maiyyat ko jald dafan karo. Agar wo nek hai to jis taraf tum use bhej rahe ho, wo uske liye faaeda mand hai aur

agar wo buraa hai to wo bojh hai jise tum apni gardano'n se utaardoge". (Bukhari: H1315; Muslim: H944)

❁ Syedna Abdullah bin Abbas ؓ ne janaze mein (taaleeman) Fatiha buland awaaz se padhi. (Nasai: H1991 [Hadees Saheeh]) Haafiz Ibne Hajar ne (Fathul Baari: V3 P204) mein ise Saheeh kaha hai. (Al Muntaqa by Ibnul Jarood: H540 [Sanad Saheeh]) Lehaza janaze mein Imam taaliman oonchi awaaz se qirat kar sakta hai.

❁ Nabi-e-Akram ﷺ ne farmaya: "Jab tum janaza dekho to khade ho jao aur jo shakhs janaze ke saath jaae-us-waqt tak naa baithe jabtak janaza naa rakha jaae". (Nasai: H1990 [Sanad Saheeh])²²⁴ Imam Haakim ne (Al Mustadrak: V1 P358,386) mein aur Haafiz Zahbi ne ise Saheeh kaha hai. Nez iski asal Bukhari mein hai. Dekhiye: (H1335)

❁ Nabi-e-Akram ﷺ ne shohada ko khoon samet dafnaane ka hukm diya, un par namaz-e-janaza padhi naa unhe'n ghusl diya. (Bukhari: H1343 و 1347)

❁ Syedna Abu Huraira ؓ ne namaz-e-janaza ki 4 takbeere'n riwayat ki. (Bukhari: H1333; Muslim: H951)

❁ Syedna Zaid bin Arqam ؓ ne namaz-e-janaza par 4 takbiraat kehte. 1 janaze par unho'n ne 5 takbiraat kahee'n aur farmaya ke "Rasool Allah ﷺ is tarah bhi karte the". (Muslim: H957)

❁ Rasool Allah ﷺ ne Suhail aur unke Bhai ؓ ki namaz-e-janaza masjid mein padhaai. (Muslim: H973)

²²⁴ Taaleem ke alaawa mutlaqan jaaez hone ki binaa par bhi buland awaaz se janaza padhaya jaa sakta hai. Chunache Syedna Auf bin Maalik ؓ farmate hain: Nabi-e-Akram (s) ne namaz-e-janaaza mein 1 dua padhi, jo maine yaad Karli aur maine tamanna ki kaash ye mera janaaza hota. (Muslim: H963) (ع و)

❁ Syedna Farooq-e-Azam ﷺ ki namaz-e-janaaza Suhaib ؓ ne masjid mein padhaai. (Sunan-al-Kubra lil Bayhaqi: V4 P52 [Sanad Saheeh])

❁ Rasool Allah ﷺ ne farmaya: “4 musalman jis musalman ki taareef kare’n aur acchi shahadat de’n. Allah use jannat mein daakhil karega”. Hamne arz kiya: “Aur 3?” Aap ﷺ ne farmaya: “3 bhi”. Hamne arz kiya: “Aur 2?” Aap ﷺ ne farmaya: “2 bhi”. Phir 1 ke mutaalliq hamne sawaal naa kiya. (Bukhari: H1368 و2643)

Ghaaebaana Namaaz-e-Janaaza

Ghaaebaana Namaz-e-Janaaza padhna mashroo hai aur uski daleel wo hadees hai jo Bukhari (H133, 1323, 1327, 1320, 1318, 1248) waghaira aur Muslim (H951) mein Najjashi Shah-e-Habasha ke hawaale se aai hai.²²⁵

²²⁵ Ghaaebaana namaz-e-janaaza ke mutaalliq ulama-e-mutaqaddimeen mein ikhtilaaf hai. Imam Shafai, Imam Ahmad bin Hambal aur deegar jamhoor salaf-o-saaliheen ؓ ise jaaez kehte hain. Jabke Ahnaaf aur Maalki hazraat ise naajaez khayal karte hain. Jawaaz ka qaul raajeh hai. Jiski daleel mundarja zail farman-e-Nabawi (s) hai: “Aaj habsha se taalluq rakhne waala ek nek seerat insaan (Shah-e-Habasha) faut ho gaya hai. Aao ham uski namaz-e-janaza padhe’n”. Raawi kehte hain ke hamne safe’n durust kee’n aur Rasool Allah (s) ne uski namaz-e-janaza padhaai (namaz-e-janaza ke waqt) hamne saff bandi kar rakhi thi. (Bukhari: Al Janaez: H1320)

Bukhari ki ek doosri riwayat mein hai: “Rasool Allah (s) apne Sahaba Ikraam ؓ ko saath lekar eidgaah tashreef le gae aur waha’n 4 takbiro’n ke saath uski namaz-e-janaza adaa ki”. (Al Janaez: H1333)

Baaz log kehte hain ke Rasool Allah (s) ne uski namaz-e-janaza ka ehtemaam is liye kiya tha ke wo musalman ki sar-zameen ke alaawa ghair mulk mein faut hue tha aur uska janaza nahi padha gaya tha. Ye baat aqal ke khilaaf hai ke, ek (1) mulk ka sarbarah musalman ho aur uske islam ka charcha bhi ho chuka ho, lekin waha’n uska hamnawaa

Qabr Par Namaz-e-Janaaza:

Syedna Abu Huraira رضي الله عنه se riwayat hai ke siyaah rang ki 1 khatoon masjid (nabawi) mein jhaadu diya karti thee. Wo nazar naa aai to Aap ﷺ ne uske baare mein poocha. Sahaba Ikraam رضي الله عنه ne bataaya ke wo faut

naa ho. Hatta ke a'yaan-e-sultanat, ahle khaana aur dost ahbaab bhi us nemat se mehroom rahe ho'n. Aur uski namaz-e-janaza naa padhi gai ho. (Al Fathur Rabbani: V7 P223)

Albatta ghaaebaana namaz-e-janaaza ke liye deegar zaraae abhlaagh ko istemaal naa kiya jaae, jaisa ke hamare yaha'n aaj kal riwaaj ke taur par kiya jaata hai. Waha'n khutbaat ka bhi qatan ehtemaam naa ho, aisa karna Rasool Allah (s) aur Sahaba Ikraam رضي الله عنه se saabit nahi. (Wallahu A'alam bis Sawaab) (Haafiz Abdul Sattar Hammad hafizahullah)

Choonke najjashi bilaad-e-kufr mein faut hua tha, jaisa ke Musnad Ahmad: V4/7 'و' 64 waghaira Hadees mein 'بَغَيْرِ أَرْضِكُمْ' ke alfaaz se saabit hota hai. 'بَغَيْرِ أَرْضِكُمْ' ka matlab ye hai ke wo sar-zameen-e-Madina mein faut nahi hua. Agar yaha'n faut hota to tum zaroor uska janaza padhte. Lehaza uski namaz-e-janaza adaa karne ka ehtemaam karo. (A'un-al-Maabood: V2 P198) Lehaza jo musalman bilaad-e-kufr mein faut ho jaae, uski ghaaebaana namaz-e-janaaza padhna bila-shubha mashroo hai aur jo musalman maiyyat mazkoora kaefiyat ka haamil naa ho. To uska ghaaebaana namaz-e-janaaza padhna bhi mazkoora daleel ke umoom ki wajah se aur Najjashi ke saath takhsees ki sareeh daleel naa hone ki binaa par jaaez hai. Lekin choonke Nabi-e-Akram (s) Khulafa-e-Rashideen رضي الله عنه aur deegar salaf ka aam maamool ye nahi tha. Lehaza Nabi-e-Akram (s) aur Khulafa-e-Rashideen رضي الله عنه ke aam maamool ko apnaana hi afzal-o-behtar hai. Bil-khusoos jab ke ghaaebaana namaz-e-janaaza ko husool-e-shohrat aur deegar naam nehaad siyaasi-o-maali maqaasid ke liye istemaal kiya jaata ho. Tafseel ke liye dekhiye Ahkaam-ul-Janaez lil Albani: P 115 aur Fataawa ad Deen-ul-Khaalis: V7 P172 (ع و)

ho gai hai. Aap ﷺ ne farmaya: “Tumne mujhe ittela kyou’n naa di? Mujhe uski qabr bataao”. Sahaba Ikraam ﷺ ne Aap ﷺ ko iski qabr bataai. Phir Aap ﷺ ne qabr par namaz-e-janaza padhi aur farmaya “Ye qabre’n taariki aur zulmat se bhari hoti hain. Meri namaz ke sabab Allah Ta’ala inko raushan kar deta hai”. (Bukhari: H1337; Muslim: H956) ²²⁶

Tadfeen-o-Ziyaarat

❁ Syedna Uqba bin Aamir ؓ kehte hain ke: Rasool Allah ﷺ ne 3 auqaat mein namaz padhne aur murdo’n ko dafan karne se manaa farmaya: 1. Tuloo-e-Aftaab ke waqt hatta ke (suraj) buland ho jaae. 2. Jab Suraj dopaher ke waqt aen sar par ho, hatta ke dhal jaae. 3. Ghuroob-e-aftaab ke waqt, hatta ke ghuroob hojaae. (Muslim: H831)

❁ Syedna Ibne Umar ؓ se riwayat hai ke Namaz-e-Fajr aur Namaz-e-Asr ke baad Namaz-e-Janaaza adaa ki jaasakti hai. (Muwatta Imam Maalik: H548) Iski sanad Saheeh, balke Ashah-ul-Asaneed hai.

❁ Qabr gehri khode’n, use hamwaar aur saaf rakhe’n. (Sunana Abu Dawood: H3215 [Sanad Saheeh]; Tirmizi: H1713) Imam Tirmizi ne ise Hasan Saheeh kaha hai.

❁ Maiyyat ko qabr ke paao’n ki taraf se qabr mein daakhil kare’n. (Abu Dawood: H3211 [Sanad Saheeh]) Imam Bayhaqi ne: (V4 P54) mein ise Saheeh kaha hai.

❁ Maiyyat ko qabr mein rakhte hue ye dua padhe’n

Allah ke naam se aur rasool allah ﷺ sallallahu alaehe wasallam ke tariqe par (ise dafan karte hain).

بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ.

(Abu Dawood: H3213 [Hadees Saheeh])

²²⁶ Isse maaloom hua ke masjid ki safaai karne ki badi fazeelat hai, nez ye bhi maaloom hua ke Nabi-e-Akram (s) aalim-ul-ghaib nahi the. (ع ر)

Imam Haakim ne (Al Mustadrak: V1 P366) mein aur Imam Zahbi ne ise Saheeh kaha hai. Shaahida Indal Haakim: (V1 P366 [Sanad Saheeh])²²⁷

Bismillahi wa A'laa Millati Rasoolillahi Sallallahu A'laehe Wasallam

❁ Syedna Saad bin Abi Waqqas ؓ ne wasiyyat ki ke mere liye lahed banana aur uspar kacchi eente'n lagaana jaisa ke Rasool Allah ﷺ ke liye kiya gaya tha. (Muslim: H966)

❁ Aap ﷺ ki qabr ount ki kohaani jaisi thee. (Bukhari: H1390)

❁ Qabr par mitti daal kar sab log maiyyat ke liye bakhshish aur saabit qadmi ki dua maange'n. (Abu Dawood: H3221 [Sanad Hasan]) Imam Haakim ne (Al Mustadrak: V1 P370) mein aur Haafiz Zahbi ne ise Saheeh kaha hai.

Janaaze ke baad qabarstan se nikalkar ijtimaa'i taur par aur haath uthaa kar dua karna Rasool Allah ﷺ se saabit nahi, lehaza ye bidat hai. ²²⁸

Qabro'n Ko Pukhta Banaane Ki Mumaaneat:

Qabaro'n ko oucha karna, pukhta banana un par gumbad aur qubbe banana haraam hai.

Syedna Jaabir ؓ kehte hain ke "Rasool Allah ﷺ ne pukhta qabro'n aur in par imaarat (gumbad waghaira) banaane se manaa kiya. Nez Aap ﷺ ne qabr par baithne aur unki taraf mu'n karke namaz padhne se (bhi) manaa farmaya hai (chaahe koi mujaawar ban kar baithe yaa chilla-

²²⁷ Afsos ke ye sunnat bhi baaz ilaaqo'n mein mit-ti chali jaa rahi hai. Kyounke logo'n ne iska mutabaadil dhoondh rakha hai. Yaane wohi naara kalma-e-shahaadat jiska is mauqa par padhna saabit nahi hai. (ع ج)

²²⁸ Namaz-e-janaza ke fauran baad maiyyat ki chaar-paai ke paas jamaa ho kar aur isi tarah tadfeen ke baad 40 qadmo'n ke faasle par pohonch kar maiyyat ke liye dua-e-maghfirat ka khusoosi ehtemaam-o-iltezaam karna saraasar bidat hai. (ع ج)

kashi ke liye, sab naajaez hai)”. (Muslim: H970 Baab Nahi A’nil Juloos Alaa-al-qabr: H972)

Rasool Allah ﷺ ne qabro’n par (katba lagaane) likhne se bhi manaa farmaya hai. (Abu Dawood: H3226 [Hadees Saheeh]) Imam Haakim ne (Al Mustadrak: V1 P380) mein aur Zahbi ne ise Saheeh kaha hai. (Muslim: H970)

Syedna Ali ؑ bayaan karte hain ke mujhe Rasool Allah ﷺ ne hukm diya ke main har tasweer mitaa du’n aur har ouchi qabr baraabar kardu’n. (Muslim: H969)

Ummahaatul Momineen Syeda Umme Habeeba aur Syeda Umme Salma ؑ ne Rasool Allah ﷺ se (mulk-e-habasha ke) 1 girje ka zikar kiya ke us mein tasweere’n lagi thee’n. Aap ﷺ ne farmaya ke: “Jab un logo’n ka koi nek shakhs marjaata to wo uski qabr par masjid banaate aur waha’n tasweere’n banaate. Qiyaamat ke din ye log Allah ke nazdeek badd-tareen makhloq honge”. (Muslim: H528)

Rasool Allah ﷺ ne aakhri bimaari (Marzul Maut) mein farmaya: “Allah Ta’ala yahood-o-nasaara par laanat kare, jinho’n ne apne paeghambaro’n ki qabro’n ko (amalan) masjide’n banaa liya”. Syeda Ayesha ؓ ne farmaya: “Agar is baat ka dar naa hota ke log Aap ﷺ ki qabr ko masjid bana lenge to Aap ﷺ ki qabr khuli jagah mein hoti”. (Bukahri: H1390; Muslim: H529)

Qabro’n Ki Ziyaarat:

Rasool Allah ﷺ ne farmaya: “Main ne Tumhe’n qabro’n ki ziyaarat se manaa kiya tha. Ab Tum unki ziyaarat kiya karo”. (Muslim: H977)

Ek riwayat mein Aap ﷺ ne qabro’n ki ziyaarat ka maqsad-o-faaeda bayaan faramaya hai ke ye maut ki yaad dilaati hai. (Muslim: H(108)-976)

Shaikh Albaani ؒ farmate hain: Nabi-e-Akram ﷺ ne qabro’n ki ziyarat karne wali aurato’n par lanat ki, magar iske baad aap ne ijaazat de di to is mein mard, aurate’n dono shaamil hain. Aap ﷺ ek (1) aisi aurat par

se guzre jo qabr par baithi ro rahi thi, Aap ﷺ ne use Allah se darne aur sabar karne ka hukm diya. (Bukhari: 1252; Muslim: H(15)-926)

Agar aurato'n ka qabarastan jaana naajaez hota to Aap ﷺ usko qabarastan mein aane se bhi manaa kar dete.

Syeda Ammi Ayesha ؓ apne bhai Syed Abdur Rahman ؓ ki qabr ki ziyarat ko gae'e'n unse kaha gaya: "Kya Nabi-e-Rahmat ﷺ ne (aurato'n ko) isse manaa nahi kya ha?" To Ammi ne farmaya: "Pehle manaa kiya tha, phir ijaazat de di thee". (Al Mustadrak lil Haakim: V1 P376 H1392 [Sanad Saheeh]) Haafiz Zahbi ne ise Saheeh aur Haafiz Iraqi ne Jaiyyad kaha hai.

Syeda Ayesha Siddiqa ؓ kehti hain "Main ne Nabi-e-Akram ﷺ se poocha ke, jab main qabarastan mein jaau'n to kaun si dua padho? Aap ﷺ ne dua sikhai". (jo chand sutoor ke baad zikar ki jaa rahi hai). (Muslim: Al Janae'z: H(103)-974) Isse bhi maaloom hua k aurato'n ka qabarastan jaana jaez hai.

Syedna Abu Huraira ؓ se riwayat hai ke: "Rasool Allah ﷺ ne kasrat se qabro'n ki ziyarat karne waali aurato'n par laanat farmai hai". (Tirmizi: H1056 [Sanad Hasan]) Imam Tirmizi ne ise Hasan Saheeh kaha hai.

Maaloom hua ke aurato'n ke liye ba-kasrat ziyarat to manaa hai, magar kabhi kabhaar apne aqraba ki qabro'n ki ziyarat ke liye jaana jaez hai.

Rasool Allah ﷺ ne farmaya: "Murdo'n ko bura na kaho, jo aamaal unho'n ne kiye the wo unhe'n mil gae". (Bukhari: H1393)

Ziyaarat-e-Quboor Ki Duaae'n:

Jo shakhs qabro'n ki ziyaarat karne jaae wo ye dua padhe:

Momin aur musalman gharwalo'n par salaamati ho. ham mein se aage jaane walo'n aur peeche rehne walo'n par allah ta'ala rahem farmaae aur agar allah ne chaaha to ham bhi

السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ
وَالْمُسْلِمِينَ وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا
وَالْمُسْتَأْخِرِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لِلْجَقُونَ
أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ.

anqareeb tum se milne waale
hain. Main allah ta'ala se apne
aur tumhare liye aafiyat ki dua
karta hu'n.

(Muslim: H103-(974,975)

Assalamu A'la Ahlid Diyaari Minal Momineena Wal Muslimeena Wa
Yar Hamullahul Mustaqdimeena Minna Wal Musta-khireena Wa Innaa
In shaa-Allahu Bikum Lalaa-hiqoona As-alullaha Lana Wa Lakumul
A'fiyata.

Deegar Namaze'n

Namaz-e-Tauba:

Rasool Allah ﷺ ne farmaya: "Jo shakhs gunaah karta hai, phir wazoo
karke namaz adaa karta hai aur tauba istighfaar karta hai to Allah
Ta'ala uske gunaah maaf kar deta hai". (Tirmizi: H406 [Sanad Hasan]; Ibne Majah:
H1395)²²⁹ Imam Tirmizi ne ise Hasan kaha hai.

Lailatul Qadar Ke Nawaafil:

Rasool Allah ﷺ ne farmaya: "Jisne lailatul Qadr mein imaan ki haalat
mein aur sawaab ki niyyat se qiyaam kiya, uske guzishta tamaam
gunaah maaf kar diye jaaenge". (Bukhari: H35, 2014; Muslim: H760)

Lailatul Qadr Ramzan-ul-Mubarak ke aakhri ashre ki taaq raato'n (21,
23, 25, 27, 29) mein se koi 1 raat hai.

Pandhrawee'n Shaban Ke Nawaafil:

15th Shabaan ki raat (Shab-e-Baraat) ke nawaafil ke liye qiyaam karne
aur jaagne ka ehtemaam karna ahdees-e-saheeha se saabit nahi. Isi
tarah (sirf) 15th Shaban ko roza rakhne waali riwayat bhi (jo Ibne Majah
H1388 mein hai) sakht Zaeef hai. Aur uske jitne bhi shawaahid hain,
sab ke sab Zaeef hain.

²²⁹ Aur ye kisi bhi gunaah se tauba karne ki afzal tareen soorat hai. (ع
ج); Abu Dawood: H1521

Kalma-e-Ikhtetaam

Pyaare Bhaiyyo aur Behno'n! Allah, qiyaamat ke roz sirf wohi namaz qubool karega jo Nabi-e-Rahmat ﷺ ki namaz ke namoone ke mutaabiq hogi.

Is kitaab mein Aap ne Nabi-e-Akram ﷺ ki namaz ka pyaara namoona dekh liya hai. Hamaari nihaayat khuloos se ye darkhwaast hai ke aap apni namaze'n apne pyaare Rasool-e-Akram ﷺ ke namoone ki raushni mein adaa kare'n taake un namazo'n ko Allah ke paas qubool-e-aam haasil ho.

Agar namoone ke mutaabiq aap ko namaz padhte hue dekh kar koi nukta-cheeni kare yaa Ahaadees-e-Rasool ﷺ ke muqaable mein buzurgo'n aur aimma ikram ﷺ ke aqwaal pesh kare to aap uski naadaani se ijtinaab karte hue Amal-bil-Quran-wal-Hadees par kaarband rahe'n. Kyounke jis tarah Nabi-e-Akram ﷺ ki zaat roo-e-zameen ke tamaam buzurgo'n aur imaamo'n se aala-o-arfa hai, usi tarah aapki taaleem, sunnat, aur tariqa bhi roo-e-zameen ke tamaam tariqo'n mein aala-o-arfa hai.

Dua hai ke Allah Ta'ala mujhe aur tamaam qaraeen ko amal-e-saaleh ki taufeeq de. Ameen